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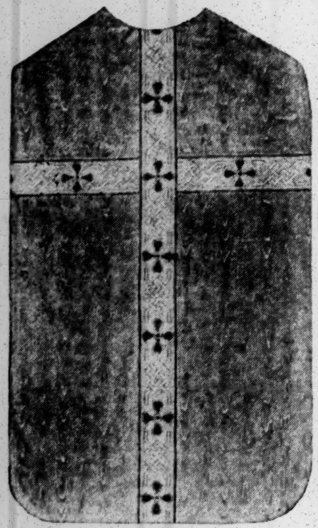

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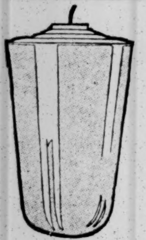

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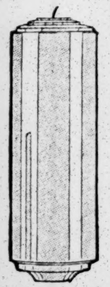

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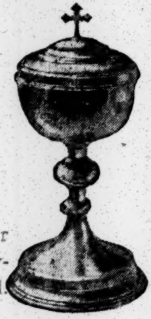

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. VI.—(XCVI).—FEBRUARY, 1937.—NO. 2.

SANE INTERNATIONALISM AND CHRISTIAN MORALITY.

TO THE DAILY and universal prayer of the Church, " Give us Peace," the present Pontiff, Pope Pius XI, has persistently conjoined and emphasized the basic moral principles of such an enduring world peace, as well as outlining practical measures to ensure its realization. But this, the message of life, of salvation and of world prosperity and well-being is generally ignored.

Blinded by carefully fostered ambitions and national hatreds, suspicions and distrusts, coupled with an intensification of pre-depression rivalries for dominance in trade and finance, world leaders move forward toward a new world war which will be " monstrously murderous and almost certainly suicidal " in character.

By the shrewd adaptation of modern psychology to national propaganda at times even pious and intelligent Christians are unsuspectingly beguiled into lending their moral support to principles and campaigns in the face of which Christian charity and the spirit of peace wither away, to be supplanted by a hard, selfish and aggressive nationalism.

Principles and policies that culminated in the World War are being resurrected and, through an insidious aggressive press propaganda, used to undermine the Christian peace movement and to ensnare and enroll public opinion under its perfidious banner. Such principles as " national honor," " vital interests," " national security," " preparedness," " treaty and billion dollar navy," " an army and navy second to none," " armies and navies are the best guarantors of peace," are but the old pagan slogan or doctrine that "might is right," masquerading under a modern alluring garb.

In the face of the "armed international anarchy still prevailing," never was there greater need of a fundamental change in ideas, principles, sentiments and ideals which will ensure the dominance of the moral force of right and Christian charity in the realm of international relations. In this sphere a real "new deal," actually Christian in principle and spirit, is vital.

One of the bright rifts noticeable in the sombre lowering clouds darkening the international horizon is the awakening and growing consciousness of a few leaders of world thought and statesmanship to the fact that, as the French writer, Ernest Judet, puts it: "The Vatican is the centre of the world action for Peace."[1] Recently, Lloyd George, the last of the World War Premiers, expressed his earnest belief that only through a world Christian Congress under the presidency of Pope Pius XI could the disarmament of nations and the organization of world peace be assured.

Only one craft can stem the ravaging flood of swollen egotistic Nationalism which menaces civilization with a cataclysm before which that which witnessed the downfall of Roman civilization may well pale into insignificance—the craft of Christian morality. It is past time that we awaken realistically to a consciousness of the salient truth that religion has a higher responsibility and function than that of affording pious sanctions to nationalistic excesses. Loyal devotion to Christian principles should terminate the rather common, though monstrous, fact "that men who profess themselves Catholics should have one conscience in their private life and another in public."[2]

What the world needs most is an intelligent, practical and aggressive peace apostolate, thoroughly conscious of the truth recently enunciated by Pope Pius XI in a letter to the Patriarch of Lisbon, that "the principles of Christianity are the only ones that may bring prosperity and peace to people."

Unfortunately, the number of Catholics who possess even an academic acquaintance with the Christian doctrine on international problems and relations are but few. Fewer still are they who possess a functional knowledge which combines action with enlightened Catholic faith and loyal allegiance to the life crusade of Pope Pius XI for " the establishment throughout the world of the peace of Christ through the reign of Christ."

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[1] *Le Vatican et la Paix,* 1927.

[2] Pius XI's Letter to the Patriarch of Lisbon, March, 1934.

In the face of the critical world conditions, the outgrowth engendered by modern Nationalistic excesses, more than ever there are needed minds and voices, leaders, who can view the world problems as a whole. The relation of international economic warfare to armament rivalries and of each to the peace issue and to the welfare of the world nations as a unit must be carefully considered.

Above all, a thoroughgoing appreciation of the broad, complete doctrine of the Catholic religion on the fundamental international problems is vital. The fact of the interdependence of world states, economically, politically, socially and intellectually, coupled with the organic unity of the human race—the human family—renders all problems, even so-called national ones, in a very realistic sense world problems. All international problems are specific moral issues. They are, however, at the same time but minor phases of a broader world-moral problem, of the major and fundamental problem of real and lasting peace and prosperity among nations. In the consideration of the moral phases of any specific issue, the broad moral Christian principles are determinative. They are also the keystone of the arch of a sound organized peace structure.

World issues must be viewed as a whole—in all their concrete relationships. They must also be viewed not only in the light of specific moral principles but as well in the light of the more general and fundamental underlying principles of the universal Divine Moral Law. A fundamental question for Christians and especially for Catholics is that of the general relation between the peace movement—its basic principles—and Christianity itself. The answer to this problem has been definitely given by Pope Benedict XV who stated that " the form and essence of Christian religion consists essentially in charity and in preaching what is called the gospel of peace." His predecessor, Pius X, had urged adherence to the movement for peace, pointing out that " all endeavors for peace are in harmony with the spirit and the precepts of the Gospel." In this they were but restating the traditional doctrine of the Catholic Church as expressed by St. Thomas

Aquinas who long ago pointed out that " Peace whether individual or social is something essentially good."

Our present Pontiff, Pope Pius XI, at the outset of his pontificate dedicated his life to the cause of peace—" the peace of Christ through the reign of Christ." Need I remind you of his innumerable pronouncements on this question, his incessant urge that all join in this essential modern Christian crusade?

Our general obligation to exert our efforts to promote peace is clear. For one who realizes that peace is the very essence of Christianity, there can be no doubt as to the obligation to be crusaders in this holy cause. Catholics are in duty bound to be in the " war to end war " to the finish. Even though no earthly powers cared for peace, Catholics must ever labor for its realization. In the light of Christianity traitors to this cause are necessarily recreant to the cause of Christ and humanity.

The moral basis of peace is an issue concerning which there is much confusion. Even among Catholics there are many who believe peace consists essentially in the fulfillment of the obligations merely of justice among nations. " Peace through justice " is heralded as the firm foundation for the solution of all international issues. The truth is, however, that justice alone will never establish peace.

As justice and charity constitute the twin bonds of social relations, so charity is equally vital to the peaceful resolution of international problems. If we are to choose, " peace through charity " rather than " peace through justice " must be the motto of any Christian peace movement.

The traditional Christian doctrine has been summed up in the *Summa Theologica* by St. Thomas as follows: " Peace is the work of justice, indirectly in so far as justice removes the obstacles to peace, but it is the work of charity directly, since charity according to its very nature ensures peace." [3] " Charity causes peace precisely because it is the love of God and of our neighbor . . . there is no other virtue except charity whose proper act is peace." [4]

The Church has accepted as the traditional teaching of Christianity this pronouncement of St. Thomas. Pope Pius XI, in the first of his many appeals for Peace, states: " The Angelic Doctor expresses it most aptly . . . saying that peace, true peace is a thing rather of charity than of justice, for the work of justice is only to remove the impediments to peace, such as offences and damages. Peace itself is really and specifically an act of charity." [5]

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[3] II^{a}, II^{ae}, Q. 29, a. 3 ad. 3.

[4] Art. 4.

While the spirit of peace must and can only build on a broad, truly enlightened basis which recognizes both the just claims of individual states in the light of the wider and truly higher natural claims of (the whole human family) humanity as well as those of Christianity, yet never must it be forgotten that it is directly through the operation of charity in the hearts of men that peace must be achieved. Charity must " be joined to and even prevail over justice." [6] For if peace, according to the prophet, must be the work of and the fruit of justice,[7] it belongs, as St. Thomas luminously teaches, and this is true by the very nature of things, " more to charity than to justice." [8]

For us who are leaders in the Catholic Peace movement our keynote must be that of Benedict XV, the " Pope of Peace," " to strive in every way that the charity of Jesus Christ should rule once more supreme amongst men."

The problems of war and disarmament constitute two of the major problems in the realm of international morality. War and armament rivalries are the two major obstacles to world peace. Economic and political disarmament are equally vital to world peace. Along with the post-war drives for economic self-sufficiency in many countries, with their accompaniment of unreasonably high tariffs, irritating quotas and embargoes, we are now witnessing the development of acute trade rivalries. Even nations that are largely economically independent participate in an intensification of the pre-depression rivalry for foreign markets.

Economic Nationalism and aggressive trade rivalries create an atmosphere redolent of animosities reeking with menace to world peace.

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[5] *Ubi Arcano Dei,* 1922.

[6] Pius XI's Appeal for Peace, Christmas, 1930.

[7] Isaiah 33:17.

[8] *Op. cit.*

Pius XI rightly terms it " a grave error to believe that true and lasting peace can rule among men and among peoples so long as they turn first and foremost and avidly in search of sensible, material earthly things."[9]

Seeking for the lion's share of world trade and the primary natural resources necessarily engenders discord and opposition as well as intensifying the unchristian national vices of greed and envy, resulting inevitably in a blind mammon-worship in which the virtues of Christian morality constitute the chief objects of sacrifice at the shrine of the Golden Calf.

The economic significance of " the most vital political problem of this generation " has been emphasized in several recent pronouncements of Pope Pius XI. Until recently the race for armaments has been very generally ignored as a cause of the present world crisis. In the recent Apostolic Letter on Unemployment and Relief this destructive relationship is stressed by Pius XI in the following words: " Since the unbridled race for armaments is, on the one hand, the effect of the rivalry among nations and, on the other, the cause of the withdrawal of enormous sums from the public wealth, and hence not the smallest of contributors to the current extraordinary crisis, we cannot refrain from renewing on this subject the wise admonitions of Our predecessors which thus far have not been heard."

On the basis of sound Christian morality and the positive exhortation of the Vicars of Christ, we Catholics are definitely committed to the obligation of promoting in every reasonable way the cause of both economic and military disarmament and a thoroughgoing organization of world peace. Unfortunately, this phase of the conscientious obligation of every true Christian has been rather universally ignored, either relegated to obscurity by many or even definitely challenged by others. An intelligent understanding of the issues involved and of the pertinent fundamental moral principles of the Christian religion is vital to all men of goodwill.

Three quarters of a century ago Pope Pius IX proclaimed the outlawry of modern warfare and summoned mankind to a disarmament crusade. " War," he said, " must cease and be driven off the earth." His illustrious successor, Leo XIII, even while

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[9] Christmas, 1930.

Bishop of Perugia, joined his voice to that of Pope Pius IX in denouncing " armed Peace and the menace of increased armaments which involve the triumph of might over right and of greed over justice."

As Pope Leo XIII, he promoted the Church's crusade for peace and disarmament, warning all nations against " the menacing multiplication of armies " which, he stated, " is calculated to excite rivalry and suspicion rather than to repress them. It troubles men's minds by a restless expectation of coming disasters, and meanwhile weighs down the citizens with expenses so heavy that one may doubt whether they are not even more intolerable than war itself."

His successor, Pius X, heartily commended all such aspirations and movements, stating that " all endeavors for Peace are in harmony with the spirit and the precepts of the Gospel " and so " we most gladly lend the weight of our authority to those who are striving to realize this most beneficent purpose."

The Church's crusade for peace and disarmament, culminating in the arresting challenge, " Let arms be laid aside," flung by Pope Benedict XV to the world-warring nations, coupled with his demand that a " substitution of the moral force of right for the material force of arms ", accompanied by a " just agreement of all for the simultaneous and reciprocal diminution of armaments," has so far been quite generally ignored.

The moral duty of Catholics everywhere to assume world leadership in the cause of peace and disarmament has been repeatedly emphasized by His Holiness, Pope Pius XI. In an appeal addressed primarily to the Bishops of the Catholic Church, he stressed the obligation of all Catholics to promote disarmament " according to the solid dictates of right reason and of the Christian law." Benedict XV exhorted priests especially " as the ministers of peace to be assiduous in urging the love of one's neighbor and even of enemies which is the essence of Christian life . . . and to wage war everywhere against enmity and hatred " inevitably leading to international clashes.

In view of the authoritative judgment and binding command of the Vicar of Christ, which imposes upon American Catholics the duty of coöperating with those of other nations to promote peace by securing an effective international agreement for general reduction of the world's armaments, can there be any doubt as to what should be our attitude on preparedness, billion-dollar navies, security armies and second-to-none military and naval policies?

Catholic congressmen, senators, and civic leaders generally have failed to show an appreciation of their moral obligations in these matters. They should keep constantly in mind the statement of Pius XI that " zealous work for peace constitutes a moral obligation, and mutual confidence and friendship among nations are more valuable, from the point of view of international security, than a whole host of bayonets." [10]

In the United States, and especially among American Catholics, there is involved the special moral obligation of world leadership in this cause. The bounden duty of nations to distribute and use their resources, during these days of economic crisis, in promoting sound programs of recovery and genuine works of charity rather than squandering them on instruments of mutual slaughter, should be self-evident.

The obligation of the United States to terminate the present-day insane and unchristian world armament rivalries and to do more toward reduction of armaments than any other nation, perhaps more than all other nations combined, should be evident to anyone not blinded by an aggressive and irrational economic and political nationalism. Our country is uniquely powerful naturally, industrially, financially and politically, and is in a position to set a world example in armament reduction with less risk than faces any other major nation. Any danger or likelihood of armed attack from without is less imminent. Our moral obligation to afford world leadership in disarmament and in the promotion of organized peace is exceptional in its depth and urgency. Failure to measure up to this obligation is correspondingly reprehensible. A Christian or political leader who sanctions or allies himself to the modern movement of armament rivalry, under the guise of preparedness, must necessarily be judged recreant to his obvious and fundamental moral duty. The pagan principle, " if you want peace, prepare for war," so often exalted, is no more tenable as a moral proposition than " might is right." If you want peace, right reason and sound Christian morality decree that you prepare for peace.

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[10] Cited in *Disarmament*, January, 1932, p. 5.

Armaments have never made the world safe from war. Their increase has always ensured rather than prevented international conflicts. As recently stated by the British Prime Minister, Ramsay MacDonald, " Peace depends on international coöperation, and peace is the only foundation of security." [11]

As Christians and exponents of sane social order, we must be aggressive conscientious objectors to the modern gospel that might makes right, that force of arms rather than Christian moral principles must rule international relations. As rational beings animated by the spirit of Christian charity and coöperation, we must conscientiously object and vigorously protest against unreasonable governmental expenditure on armaments that can have no relation to the preservation of peace and world coöperation but which, stimulating armament rivalries, must inevitably culminate in another world conflict. The cards are stacked against peace, if effective limitation of armaments be not speedily secured. As intelligent Catholics, we must vigorously protest against the lack of effective coöperation of our government in the organizing of the international community so as definitely to ensure world peace. We must persistently register our demand that " war by governments be changed to peace by peoples ",[12] convinced, as pointed out by President Roosevelt, " that we could get a world accord on world peace immediately, if the people of the world spoke for themselves."

The supreme crime of modern civilization is the mass prostitution and slaughter of consciences through war and, indeed, during the preparative period such as that through which we are now passing. The major evil of modern warfare is not to be counted up in the slaughter of millions of the flower of manhood, the millions incapacitated, the countless billions in monetary costs, the suffering experienced through inevitable succeeding world economic crises, but rather in wholesale corruption of Christian consciences under the plea of fulfilling Christian patriotic duties. Under the influence of arrogant selfish nationalism, the fomenting of international discord, hatred and rivalries has become one of the major modern national industries. To this type of mass prostitution of the national conscience, Christians must offer a prolonged, vigorous and effective conscientious protest.

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[11] Premier MacDonald, 21 March, 1934, in the House of Commons.

[12] President F. D. Roosevelt, Wilson Foundation Dinner, 28 December, 1933.

What the world needs most to-day is a comprehensive and compelling morality which will give the death-blow to the dominant intensified political and economic nationalisms. Christianity alone can afford such a universal saving and life-giving doctrine. Sanity in national outlook is inseparable from a sound international morality which at the same time recognizes both the rights of other peoples and the full scope of our national obligations to other nations as well as our mutual obligations to the whole human family.

Rugged individualism, exaggerating and abusing the sentiments of legitimate nationalism and patriotism, which has generally been allowed the full sway of its selfish and destructive influence, has all but obliterated any appreciation of the grave obligations flowing from the great law of human brotherhood. The extreme doctrines of national self-sufficiency, high tariffs, culminating in foreign trade and currency wars, the " unbridled race of armaments," are all eternally at conflict with the traditional moral international doctrines. While many world leaders acknowledge the importance and aver the vital necessity of recognizing the Christian principles of social justice and charity in the promotion of national well-being, there exists quite a general denial of the extension of these doctrines to the broader field of inter-state relations. In fact, as Pius XI points out, excesses which would be judged reprehensible between individuals are considered lawful and praiseworthy, if done in the name of exaggerated nationalism.

As a condition requisite to any sound reörganization of international relations, it is of vital importance to restore to worldwide recognition the following principles:

(1) The " existence of the great law of love and human brotherhood which embraces and holds in a single family all nations and peoples with one Father who is in Heaven."[13] This constitutes the fundamental basis of a sound doctrine of Christian internationalism in view of which any type of exaggerated or selfish nationalism must be condemned as unchristian and reprehensible. Social charity must be the soul of the inter-

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[13] Pius XI, 1933.

national order. From this there arises an obligation for all states and especially for those more powerful, those richer in national resources, to protect, defend and promote the common international well-being, even against the seeming claims of their own individualistic " self interest ". The doctrine of " national interests ", as generally advanced, is irreconcilable with the higher principles of Christian charity and social justice.

(2) From this deep-seated unity of the great human family, which, as Christ has taught, has only one Father in Heaven, there arises a twofold obligation upon the members of various nations with reference to one another and to the great human family:

(a) To foster and to allow to overflow copiously upon other peoples the love which they owe in the first place to their own country. " Love thy neighbor as thyself " applies with validity to nations as well as individuals. Popes Pius XI and Benedict XV imperiously summoned mankind to " put an end to all rivalries "[14] and to wage " war everywhere against enmity and hatred."[15] In that memorable document on Social Reconstruction, issued at the end of the World War, the American Hierarchy pointed out that, " one of the most effective means by which states can assist one another is the organization of world peace."

(b) Each people is also obliged to have due regard for the legitimate interests and rights of other countries. The obligations of commutative justice with regard to national integrity and equality form an integral part of the legitimate scope of Christian justice, so frequently perverted and undermined by excesses sanctioned by the modern doctrine of " national interests." No stable permanent peace can be organized which denies to any large nation—such as Germany—due recognition of her fundamental natural right to practical equality in international relations.

(3) Not only are all nations morally obligated to practise justice and charity toward one another, but their obligations of mutual collective responsibility for one another's well-being, as for the well-being of the whole of humanity, constitute an

[14] Piux XI.

[15] Benedict XV, 1920.

exceedingly important and vital part of their normal duties in social justice. The traditional Christian doctrine of the " common good ", properly understood, " behooves all peoples to recognize their interdependence and to adapt to the different aspects of their unity corresponding modes of collaboration." Instead of the narrow, selfish and enormous individualism dominant to-day, this universal Christian principle teaches that, " as the citizens and rulers of states are bound to promote and serve their own proximate and restricted well-being, so states as a whole are bound to further the common international good."

To ensure the realization of the higher purposes of mankind in the economic sphere as well as in that of inter-state relations, the public institutions of nations must, according to Pius XI, be such as to " make the whole of human society conform to the common good, i. e., to the standard of social justice. If this is done, the economic system, that most important branch of social life, will necessarily be restored to sanity and right order." [16] All must recognize the basic truth proclaimed by Pope Leo XIII, that "the blessings of nature and of grace belong in common to the whole human race, and the Christian principle of the common well-being is universal in scope."

The extent to which we have failed in our moral responsibilities of social justice—in the matter of world economic adjustments, in reduction of armaments, in the solution of the tariff and war debts problem—has only aggravated our national ills, and renders more portentous the resulting danger to Christian civilization. As Pius XI pointed out in an address to the Cardinals at the Consistory, 14 March, 1933: " The critical international situation continues as heretofore, a situation rendered uncertain and disquieting by reciprocal mistrust, by conflicting interests and by inadequate and frequent contradictory measures proposed and attempted by exaggerated and unjust nationalism, than which nothing is more contrary to the brotherhood of men and people, which can find its vital roots healthy and can find satisfying nourishment only in the dictates, inspirations and practices of Christian charity."

The fundamental obligation in this matter has been stressed by this Pope in his pronoucement on the Sacred Heart and World

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[16] Social Reconstruction, p. 35.

Distress. In part he states: "In the name of the Lord . . . We conjure individuals and nations, in the face of such problems, and in the throes of a conflict of such vital interest to mankind, to put aside the narrow individualism and base egoism that blind even the most clear-sighted, that wither up all noble initiative as soon as it is no longer confined to the limited circle of paltry interests. Let them all unite together even at the cost of heavy sacrifices to save themselves and mankind. In such a union of minds and forces they naturally ought to be the first who are proud of the Christian name."

DONALD A. MACLEAN.

Washington, D. C.

CARDINAL NEWMAN.

II. The Church's Renaissance in England.

NEWMAN'S CONVERSION divides a life of almost ninety years into equal parts, both filled with drama, struggle against odds, and achievement. In October, 1846, Newman went to Rome where he was ordained a priest and honored by the Pope with the degree of Doctor of Divinity. Pope Pius IX approved his plan of establishing in England the Oratory of St. Philip, a community of religious with simple vows, and in 1847 Newman set up the house at London, with Father Faber as superior, and later founded Oratories at Birmingham and Edgbaston. Here for almost forty years he remained as a recluse, going out occasionally for lectures, but spending most of his time in writing his matchless books, which have enriched all posterity with the genius of his thought.

His sermon, *The Second Spring*, delivered at the Synod of Oscott, is a masterpiece of rare and delicate beauty, which Macaulay learned by heart. His *Lectures on the Present Position of Catholics in England* abounds in passages of lively humor, rich imagination, and delicate beauty which held George Eliot in thraldom. " When Newman made up his mind to join the Church of Rome," observes R. H. Hutton, " his genius boomed out with a force and freedom such as it never displayed in the Anglican community. . . . In irony, in humour, in eloquence, in imaginative force, the writings of the later, and as we may call it, the emancipated portion of his career far surpass the writings of his theological apprenticeship."

In 1854, Newman went at the request of the Irish bishops to Dublin, as Rector of the newly-established Catholic university. Practical difficulties beset the undertaking and after four years Newman retired. The most valuable outcome of this enterprise was his volume of lectures entitled *Idea of a University*, which has remained as the classic in this field from the day it first appeared. The following passage illustrates its graceful ease of diction and its pregnancy of thought:

" That training of the intellect, which is best for the individual himself, best enables him to discharge his duties to society. The Philosopher, indeed, and the man of the world differ in their very notion, but the methods, by which they are respectively formed, are pretty much the same. The Philosopher has the same command of matters of thought, which the true citizen and gentleman has of matters of business and conduct. If then a practical end must be assigned to a University course, I say it is that of training good members of society. Its art is the art of social life, and its end is fitness for the world.

" It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art; heroic minds come under no rule; a University is not a birthplace of poets or of immortal authors, of founders of schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotles or Newtons, of Napoleons or Washingtons, of Raphaels or Shakespeares, though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer, though such too it includes within its scope. But a University training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life.

" It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant."

DUEL WITH KINGSLEY.

Since 1841 Newman had been under a cloud, *sub luce maligna*, as far as concerned the great masses of cultivated Englishmen who never could bring themselves to understand how such a gifted mind could take the step he did. Conscious of the suspicion with which he was viewed, Newman had begun in 1842 to gather biographical and other memoranda waiting for the opportunity to vindicate his career. The occasion was offered him by Charles Kingsley, a novelist of note, who in reviewing Froude's *History of England* in *Macmillan's Magazine* for January, 1864, incidentally asserted:

" Truth for its own sake has never been a virtue with the Roman clergy. Father Newman informs us that it need not be, and on the whole ought not to be, that cunning is the weapon which Heaven has given to the Saints wherewith to withstand the brute male force of the world which marries and is given in marriage. Whether his notion is doctrinally correct or not, it is, at least, historically so."

When Newman protested, Kingsley replied by referring to Newman's sermon, *Wisdom and Innocence*, published in 1844, before Newman's conversion. " It was in consequence of this sermon," he wrote, " that I finally shook off the strong influence which your writings exerted on me, and for much of which I still owe you a deep debt of gratitude. I am most happy to hear from you that I mistook your meaning; and I shall be most happy, on showing me that I have wronged you, to retract any accusation as publicly as I have made it."

In response to a further letter Kingsley remarked that he liked the tone of Newman's letter, and in his proposed apology expressed his " hearty pleasure " at finding Newman " on the side of truth in this or any other matter." Newman objected to this as well as to the no less ambiguous remark that " no man knows the meaning of words better than Dr. Newman." Kingsley refused to do more, maintaining that he had done as much as one English gentleman could expect from another. Exasperated beyond measure, Newman felt that the only manner in which he could secure redress was by publishing the correspondence, thus submitting the controversy to the fairness of the British public. The result was a masterpiece of controversial irony, unsurpassed in the English language for the vigor of its biting satire.

" Mr. Kingsley," Newman wrote, " begins by exclaiming: 'Oh, the chicanery, the wholesale fraud, the vile hypocrisy, the conscience-killing tyranny of Rome! We have not far to seek for evidence of it! There's Father Newman to wit; one living specimen is worth a hundred dead ones. He, a priest, writing of priests, tells us that lying is never any harm.' I interpose, 'You are taking a most extraordinary liberty with my name.

If I said this, tell me when and where.' Mr. Kingsley replies: 'You said it, reverend sir, in a sermon which you preached when a Protestant, as Vicar of St. Mary's, and published in 1844, and I could read you a very salutary lecture on the effects which that sermon had at the time on my own opinion of you.' I make answer: 'Oh . . . *not*, it seems, as a priest speaking of priests; but let us have the passage.

" Mr. Kingsley relaxes: 'Do you know, I like your *tone*. From your *tone* I rejoice—greatly rejoice—to be able to believe that you did not mean what you said.' I rejoin: '*Mean* it! I maintain I never *said* it, whether as a Protestant or as a Catholic! ' Mr. Kingsley replies: 'I waive that point.' I object: 'Is it possible? What! Waive the main question? I either said it or I didn't. You have made a monstrous charge against me—direct, distinct, public; you are bound to prove it as directly, as distinctly, as publicly, or to own you can't! ' 'Well,' says Mr. Kingsley, 'if you are quite sure you did not say it, I'll take your word for it—I really will.' '*My word!* ' I am dumb. Somehow, I thought that it was my *word* that happened to be on trial. The *word* of a professor of lying that he does not lie! But Mr. Kingsley reassures me. 'We are both gentlemen,' he says. 'I have done as much as one English gentleman can expect from another.' I begin to see: he thought me a gentleman at the very time that he said I taught lying on system. After all it is not I, but it is Mr. Kingsley who did not mean what he said."

Kingsley would have done well to have escaped as quickly as possible from an untenable position. Newman was the last man in England who could be charged with insincerity. In his quest for truth he had sacrificed more than any man in the Church of England and had received in return an obscure post in an alien communion. Uncompromising in his loyalty to the truth, he should have been the last man for Kingsley to choose for his cruel and unjust attack. " But Kingsley," as Arnold Lunn well observes, " was as incapable of understanding Newman's subtle and complex mind as a prize fighter of grasping the Einstein theory." Foolishly persisting in this attack, he wrote a pamphlet, *What then does Dr. Newman mean?* It was a rehash of all the familiar anti-Roman charges now worn threadbare. Again he gave Newman a splendid opportunity.

Newman seized it to vindicate not only his own career but his espoused faith, which was now assailed. The result was the *Apologia*, the simple confidential tone of which " revolutionized the popular estimate of its author." Written as a series of fortnightly articles, it achieved an instant success. Newman appealed to the fairness of the British public to decide the merits of the controversy. And not in vain. For with all their ingrained prejudices against Romanism, the essential fairness of the English public and their fine sense of sportsmanship enabled them to appreciate the superior logic of Newman's reasoning and the greater deftness of his controversial strokes. He gained a smashing victory among all classes.

They applauded the honesty and courage of a man who, splashed with slander and abuse by an opponent who then sought to withdraw, pursued him until his honor and truthfulness were vindicated beyond all cavil. The *Apologia* was written under the stress of great emotion and at a furious speed. Newman wrote sometimes for twenty hours at a stretch. In consequence, as literature it is uneven. But in spite of the speed with which it was ground out, it is permeated with a deep earnestness which echoes even between the lines, and is aglow with an irrepressible passion to vindicate the truth. In none of his other works do the character, personality and forthrightness of the author shine forth more luminously.

" No finer triumph of talent in the service of conscience," says William Barry, " has been put on record. From that day the Catholic religion may date its reëntrance into the national literature. Instead of arid polemics and technical arguments, a living soul had revealed in its journey toward the old faith wherein lay the charm that drew it on. Reality became more fascinating than romance, the problem which staggered Protestants and modern minds—how to reconcile individual genius with tradition, private judgment with authority—was resolved in Newman's great example." The place of the *Apologia* among the great masterpieces of autobiographical writing is secure.

His Writings.

Amidst the acclamations of Catholics and non-Catholics alike, Newman turned now to the formulation of the philosophy which would justify his action. He began *The Grammar of*

Assent, the most closely reasoned of all his works. In it the author avoids abstractions and metaphysics and focuses attention upon the problem of concrete affirmation, its motives, and its relation to the personality of the individual. Hitherto interest had been centered on the objective grounds for assent, while the subjective or psychological steps leading to the affirmation remained largely unexplored. The author brought to the problem a penetrating insight into the workings of the human mind and heart, a rare capacity for subtle analysis, and a vast amount of experience in examining and analyzing the psychological factors which lead to a decision of the will. Without sacrificing the rights of pure logic, Newman restores the will to its rightful place and emphasizes the influence of the moral resonance of the individual's character in providing that proper disposition, that *pia credulitas*, which is a prerequisite to the act of faith. In short, assent is not a mere mechanical echo of the syllogism, but a distinct psychological act in which the will and the moral resonance of the individual play vital and important parts.

In common with Kant, Newman considered the witness of conscience, " the categorical imperative," among the supreme evidences of a Deity both immanent in the universe and yet transcending it. He states that it would be easier for him to doubt his own existence than the existence of " Him who lives as an All-seeing, All-judging Being in my conscience." Conscience was to him, as Barry observes, the inward revelation of God, Catholicism was the external and objective one. He held that the reason by which men guide themselves is *implicit* rather than *explicit*, and stressed the need of varied and converging proofs. The work served as a sequel and a crown to the *Development of Doctrine* and completes the author's philosophy. It was composed with painstaking care, some portions of it being written ten times, and it abounds in passages of psychological penetration, deft analysis, and logical power.

In *Christianity and Scientific Investigation*, Newman developed the thesis that theology was a deductive science, while physics and the other natural sciences were inductive. Hence there could be no real collisions between these two bodies of knowledge. They moved in essentially different orbits, and the appearance of conflict only would occur from the scientist invading the domain of theology or the theologian trespassing upon the territory of science. He thus sought to provide a concordat which would prevent a recurrence of the Galileo imbroglio.

Some of the friends of Newman belong to a type known in history as " Liberal Catholics," though the term has never found a hospitable welcome in the Church. In 1864 he wrote of Montalembert and Lacordaire: " In their general line of thought and conduct I enthusiastically concur and consider them to be before their age." He speaks of " the unselfish aims, the thwarted projects, the unrequited toils, the grand and tender resignation of Lacordaire '"—a description which might well be applied to himself. It will be recalled that on his death-bed Lacordaire said: " I die a repentant Christian but an unrepentant Liberal."

In many of his lectures Newman stressed the inadequacy of knowledge alone to provide the motive power for action in the face of passion and habit. " Carve the granite with a razor," he wrote, " moor the vessel with a thread of silk, then you may hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passions and the pride of men." Will power, strength of character, and those driving forces which spring from deep religious convictions are necessary to hold to its charted course the human bark tossed about on the turbulent seas of angry passions.

In the midst of inner travail and suffering that came from the blighting of his cherished hopes, Newman was accustomed to turn to the writing of poetry in which he found relief. *The Dream of Gerontius* is the most beautiful of his poems, and is indeed a masterpiece of nineteenth century English poetry. Unlike the composition of his philosophical works which occasioned always the pains of travail, the writing of his poetry was done with ease. Thus he wrote *The Dream of Gerontius* with a facility which called for scarcely any erasures. When completed, he attached so little importance to it that he threw it into the waste-paper basket, where it would have been lost forever had not a friend chanced to come upon it and prevailed upon Newman to publish it anonymously. It met with instant success and has continued to grow in popularity. Later it was made the subject of an oratorio by a distinguished musician.

In this poem the author seeks to penetrate the veil that cloaks the mystery of the soul's adventuring immediately after death when it finds itself midway between time and eternity. He follows the soul into Purgatory and describes the scenes of the other world, peopled with angels and demons, with a grandeur of imagery that reminds one of Dante but is more detached from earthly influences and more wrapt in the contemplation of the spiritual. Newman was much touched when he learned toward the close of his life of the refreshment of spirit which Gordon had found in it when shut up at Khartoum and preparing to sacrifice his life for his country's cause. He kept his heroic death vigil, reading this poem and scoring with pencil lines the passages which most appealed to him.

To Newman, poetry was not only an outlet for the emotions but it was a means of disciplining and chastening them as well. To his sensitive soul, much of the ceremony and ritual, the processions, vestments and shrines of the Catholic Church were suffused with poetry. The one was poetry in action, the other was poetry crystallized in art.

" Poetry," he said, " is a method of relieving the over-burdened mind; it is a channel through which emotion finds expression, and that a safe, regulated expression. Now what is the Catholic Church, viewed in her human aspect, but a discipline of the affections and passions? What are her ordinances and practices but the regulated expression of keen, or deep, or turbid feeling, and thus a " cleansing," as Aristotle would word it, of the sick soul?

" She is the poet of her children; full of music to soothe the sad and control the wayward, — wonderful in story for the imagination of the romantic; rich in symbol and imagery, so that gentle and delicate feelings, which will not bear words, may in silence intimate their presence or commune with themselves. Her very being is poetry; every psalm, every petition, every collect, every versicle, the cross, the mitre, the thurible, is a fulfilment of some dream of childhood or aspiration of youth. Such poets as are born under her shadow, she takes into her service; she sets them to write hymns, or to compose chants, or to embellish shrines, or to determine ceremonies, or to marshal processions; nay, she can even make schoolmen of them, as she made St. Thomas, till logic becomes poetical."[1]

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[1] *Essays Critical and Historical,* II. 442f.

NEWMAN'S DISCERNMENT.

It is part of the tragedy of Newman's life that after having made so costly a sacrifice to follow the convictions of his conscience, he was looked at askance by so many of his former Anglican friends, and on the other side by many of the " old " Catholics. He regarded the tendency of certain other converts, such as Manning, now archbishop of Westminster, W. G. Ward, editor of the *Dublin Review*, and F. W. Faber, head of the Oratory at London, to overstress the papal claims as more calculated to antagonize the British public than to attract them. Many of the converts were strong papalists, with pronounced inclinations to overstate the papal authority in both temporal and spiritual matters.

Thus W. G. Ward would have relished immensely having a Papal Bull delivered each morning with *The Times*. He wanted the Pope to decide every question that arose, and seemed to look forward with impatience to the day when the Pope would be issuing Bulls on every subject. From such extremes Newman's delicate soul shrank in horror. While he respected the authority of the Pope and believed in his infallibility in matters of faith even before the dogma was formally proclaimed, he thought it wiser to stress the reasonableness of doctrine than merely to show its authoritativeness.

In his *Roman Converts*, Arnold Lunn terms him a " minimizer," as Talbot did before him. But this is scarcely accurate. A " realizer " would be a better term. For it was because of his keen realization of the temper and prejudices of the British mind of his day that he endeavored to soften the needlessly harsh statement of certain Roman doctrines which Ward, Faber and others were frequently making. Understanding from his own experience as an Anglican divine how certain ultra-Romanizing tendencies were inclined to grate on British sensitivities, none too friendly even to the restrained statement of Roman claims, he sought to avoid any unnecessary waving of the red flag before the British bull.

An instance in point is the language used by Cardinal Wiseman in his Pastoral announcing the reëstablishment of the regular hierarchy in England with himself as Primate. Writing from the Catholic atmosphere of Rome, the newly appointed

Cardinal seems to have forgotten momentarily the anti-Roman prejudices of the British public, and addressing his letter from " without the Flaminian gate," declares: " Till such time as the Holy See shall think fit otherwise to provide, we shall govern and continue to govern the counties of Middlesex, Hertford and Essex as ordinary therefor with the islands annexed as administrators with ordinary powers."

A storm of indignant protest followed. " John Bull snorted. He wrote to *The Times* explaining that he'd see Wiseman damned before Wiseman governed as ordinary or as extraordinary a yard of British soil." Even the Prime Minister, Lord John Russell, joined in the hue and cry. The " No popery " campaign was in full swing again. Why? Because of a needlessly arrogant and haughty manner of stating a simple fact, unobjectionable in itself. Because of a complete lack of delicacy in dealing with latent anti-Roman prejudices, which with a discerning and tactful statement would have remained dormant, but which were jolted into furious activity by the bombastic and domineering language used. Because Newman had a profound understanding of the British mind and knew its sensitive spots, he opposed all his life the needlessly harsh statement of doctrine, Roman claims and viewpoints which Manning, Talbot, Ward and others seemed bent on using.

Another illustration is the statement of the doctrine, *Extra ecclesiam nulla salus*—no salvation outside the Church. This has been stated at times with such harshness and brutality as to be positively repellent. But when the inner heart of the doctrine is reached, it is found to embody the simple and unobjectionable truth that every human being who acts in accordance with the light of his own conscience is within the soul of the Church and may enter into eternal life. Newman did not believe anything was to be gained by the needlessly harsh and unpalatable statement of a doctrine. In the language of our day, he did not believe in rubbing the fur the wrong way—at least not needlessly. In a letter to Phillips-de Lisle in 1848, he wrote: " It is no new thing with me to feel little sympathy with parties, or extreme opinions of any kind." He did not approve of attenuating that which is true, but in setting down nothing in malice.

Manning thought he was transplanting the " Oxford tone into the Church," while Ward used harsher language. But when the hue and cry broke out against the formal proclamation of the dogma of Papal Infallibility by the Vatican Council in 1870, it was Newman who came to its defence, and whose presentation more than any of the ultra-papalists, told with the British public. He had previously opposed the definition as untimely, but when Gladstone, the Prime Minister, accused the Catholic Church of having " equally repudiated modern thought and ancient history," Newman sprang to her defence. In a letter nominally addressed to the Duke of Norfolk, he gave a masterly vindication of the rights of conscience and showed the harmonious roles which authority and reason play in the formulation of the verdict of the individual conscience. Probably no other writer in England or elsewhere has so stressed the important role which conscience plays in the spiritual life and no one has laid greater emphasis upon its finality as the court of last appeal. Passages concerning it abound in practically all his works.

" What is the main guide of the soul ", he asks, " given to the whole race of Adam, outside the true fold of Christ as well as within it, given from the first dawn of reason, given to it in spite of that grievous penalty of ignorance which is one of the chief miseries of our fallen state? It is the light of conscience, ' the true Light,' as the Evangelist says, ' which lighteth every man that cometh into the world.' Whether a man be born in pagan darkness, or in some corruption of revealed religion; whether he has heard the name of the Saviour of the world or not; whether he be the slave of some superstition, or is in possession of some portions of Scripture, in any case, he has within his breast a certain commanding dictate, not a mere sentiment, not a mere opinion, or impression, or view of things, but a law, an authoritative voice, bidding him do certain things and avoid others. It is more than a man's self. The man himself has not power over it, or only with extreme difficulty; he did not make it, he cannot destroy it. He may silence it in particular cases or directions; he may distort its enunciations; but he cannot—or it is quite the exception if he can—he cannot emancipate himself from it. He can disobey it, he may refuse to use it; but it remains.

"This is Conscience; and, from the nature of the case, its very existence carries on our minds to a Being exterior to ourselves; else, whence its strange, troublesome peremptoriness? I say its very existence throws us out of ourselves, and beyond ourselves, to go and seek for Him in the height and depth, whose voice it is. As the sunshine implies that the sun is in the heavens, though we may see it not; as a knocking at our doors at night implies the presence of one outside in the dark who asks for admittance, so this Word within us necessarily raises our minds to the idea of a Teacher, an unseen Teacher." [2]

"(Conscience) holds of God, and not of man, as an Angel walking on the earth would be no citizen or dependent of the Civil Power. Conscience is not a long-sighted selfishness, nor a desire to be consistent with oneself! but it is a messenger from Him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by His representatives. Conscience is the aboriginal Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas, and, even though the eternal priesthood throughout the Church should cease to be, in it the sacerdotal principle would remain and would have a sway." [3]

It was not only in his writings that Newman paid homage to the thin small voice within, but in his life as well. He not only preached obedience to that inner voice, he practised it. He bore eloquent testimony to his uncompromising loyalty to its whispering when in tears he descended from the pulpit at Littlemore and turned his back upon his beloved Oxford. When later as a Catholic he found himself frequently put in an unfavorable light before the officials at Rome, he scorned the slightest approximation to toadyism, engaging in no flattery or sycophancy, but relied solely upon the testimony of an approving conscience.

This trait in his character is illustrated in a reply he wrote to Monsignor Talbot. The younger son of Lord Talbot of Malahide, he had entered the Church in 1847, had become the Pope's chamberlain and the trusted agent of Manning in Rome. As such he had used his strategic influence to thwart Newman in many ways. After the great success of the *Apologia*, however, he relented to the extent of inviting the Oratorian to Rome. He reminded him that he would " derive great benefit from revisiting Rome and showing himself to the Ecclesiastical authorities " and pointed out that as a preacher he would enjoy at Rome " a more educated audience of Protestants than could ever be the case in England." What a tempting opportunity to curry favor he was dangling before Newman's eyes. Did Newman rush to accept? He sent the following reply:

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[2] *Sermons on Various Occasions*, p. 64 f.

[3] *Difficulties of Anglicans*, II, 248 ff.

" Dear Monsignor Talbot,—I have received your letter inviting me to preach in your church at Rome to an audience of Protestants more educated that could ever be the case in England. However, Birmingham people have souls, and I have neither the taste nor the talent for the sort of work which you have cut out for me. And I beg to decline your offer.

" I am, yours truly,

" JOHN H. NEWMAN."

In this brief note the character of the Oratorian, devoid of obsequiousness and utterly lacking any tendency to truckle, stands plainly revealed. He might have saved himself many a jolt if he had stooped to curry favor, but it simply was not in his makeup. He was to learn from bitter experience that manly independence and a scorn for the arts of the sycophant, offer no passport to preferment in a world where, as Swift said, climbing and crawling are performed in much the same attitude. But he held to it to the bitter end. Then, strangely enough, when he least expected it, recognition, glorious, overwhelming, worldwide, came to him.

It was this trait in Newman's character which compelled even Dean Inge, who wastes no affection upon the Catholic Church, to pay tribute. " Newman's confidence toward God," he writes, " rested on an unclouded faith in the Divine guidance, and on a very just estimate of the worthlessness of contemporary praise and blame. There have been very few men who have been able to combine so strong a faith with a thorough distrust of both logic-chopping and emotional excitement, and who, while denying themselves these aids to conviction, have been able to say, calmly and without petulance, that with them it is a very small thing to be judged of man's judgment."

Newman was simply practising what he had preached in one of his sermons. " What," he asks, " can increase their peace who believe and trust in the Son of God? Shall we add a drop to the ocean, or grains to the sand of the sea? We pay indeed our superiors full reverence, and with cheerfulness as unto the Lord; and we honour eminent talents as deserving admiration and reward; and the more readily act we thus, because these are little things to pay." [4] Such unworldliness as this, observes R. H. Hutton in words singularly well chosen, " stands out in strange and almost majestic contrast to the eager turmoil of confused passions, hesitating ideals, tentative virtues, and groping philanthropies, amidst which it was lived."

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[4] *Parochial and Plain Sermons*, vii. 73.

[TO BE CONCLUDED.]

MONEY AND THE CLERGY — II.

THE PASTOR commented on a case submitted to him by the assistant. The discussion concerned the practice of a certain pastor who collected seat money at the door of his church. The assistant pretended to sympathize with the offending pastor, saying that in some way people should be compelled to contribute to the support of their parish church and the causes of religion. If they do not contribute willingly, they should be forced to give before being seated in the church. He asked the pastor:

A.—How would you induce people to give with the right motive and as much as they ought to give? Who will determine the minimum proper for them to give?

P.—Your questions shall have a full and reasoned answer, but first I want to say that much of the money talk in our churches—do not misunderstand me, I said " much ", not all of it—is imprudent and largely ineffective. It does not reach all the people. Often those who need it most are not there to hear it. Nor are all those present convinced and moved by it. It is really a sore problem with which every pastor has to deal. A few may not need to worry much over it because they have no debts; and the ordinary income, made up of the spontaneous contributions, is entirely sufficient for their parish needs. They do not greatly care whether or not all their parishioners are conscientiously doing their religious duty in this matter. It seems to me that such pastors are not doing their duty according to the book. I hold that a pastor is in conscience bound to make his people, in some effective way, conscious of their duty to do their part toward supporting their parish establishment and contributing to the general causes of religion. The people who do not give according to their means and condition will suffer religious harm from cheating their parish church of its right to their support. So long as they do not give properly for the needs of organized religion, they are disregarding a law of the Church and, in consequence, they will not be greatly interested in their parish church nor will they have the proper feelings toward it and toward the Church at large. Both reason and experience bear out this statement.

Those pastors who have a financial struggle on their hands must try to get all their parishioners to support their home church to the extent of their ability and faith. Therefore they make appeals at services and consume precious time on things that should not be allowed to encroach on the usually limited time for the Sunday instruction or sermon. And money appeals in church, at services, are always a delicate business and some people are offended and even disgusted by them, reasonably or unreasonably. When circumstances, on rare occasions, make them unavoidable, they should be couched in dignified and inoffensive language.

A.—If all the people did their duty in the matter of church support, it should not be necessary to make so many impassioned appeals for money or to resort to certain devices and means of questionable propriety. People and things being as they are, pastors have to employ such means and such pressure as will prove effective and keep their parishes going.

P.—There is, I believe, a way of accomplishing this end without having recourse to means of questionable propriety. This is not mere theory or assumption of what ought to be, and what might possibly be realized in rare cases, but it is based upon actual experiments and results. Let me illustrate this statement with a practical example.

Fr. X., a friend of mine since seminary days, was assigned to a parish that was deeply in debt because of imprudent building and mismanagement. The best people of the parish were discouraged, some were actively rebellious, and the majority had become indifferent. The regular income was increasingly falling off and was insufficient for meeting the running expenses. His predecessor, immediately succeeding the poor man who had bankrupted the parish materially and spiritually, had done his best and had talked about church support until everybody was sick of it. Finally he gave up in despair and asked for a change. The bishop, believing that hardly any parish or condition is hopeless in the hands of a good priest and competent manager, had confidence in Fr. X. and asked him to redeem the parish and to reëstablish the good name of religion in that district. He assured him of his confidence, promised him a daily Memento at Mass, and dismissed him with his blessing.

My friend, not a man of many words at any time, accepted the appointment practically in silence,—as he told me—and with an act of faith in the blessing of obedience and the help of God. With regrets and resignation he wound up his affairs in the parish which he had shepherded a number of years and developed into a model condition. There were no sentimental trimmings about his last sermon. He emphasized obedience and trust in God and also humility in so convincing and feeling a manner that the people, though deploring the loss of such a pastor, were religiously resigned to their loss.

In the new parish my friend looked things over and thought them over. The people were mostly apathetic and yet wondered what sort of a pastor the new priest would turn out to be, and what he would do. He, being both spiritually and intellectually well balanced, believed that the problem before him could be solved if the proper religious means were employed. His first and most devoted attention was given to the run-down religious condition of the parish. It was hard work and grinding, but he had never looked upon the priesthood as a sinecure. He made no appeals for better support from the pulpit, which he kept sacred for strictly religious teaching and preaching. As soon as he had a general knowledge of the affairs of the parish and of its ordinary income, he got up a pamphlet in which he said all that he thought it prudent and to the point to say with regard to church support. It was printed most attractively and distributed one Sunday to every man and woman that entered the church. Before the sermon he asked the people to read the pamphlet attentively because it contained information which everybody in the parish had a right to know and ought to know. It was such an attractive and artistic bit of printing, with red lines bordering the pages, that everybody who could read was tempted into reading it. Next, the new pastor took a really comprehensive census of the parish, of everybody within the limits of the parish who had any traceable Catholic blood in him, even of the seemingly utterly lost and hopeless sheep. He told me that anybody could eventually take up a parish census, counting noses and putting down names and a few other data on paper, but that only a priest, feeling pastoral interest and responsibility, could take up a parish census as it ought to be taken up. Nobody else could be interested enough and able to get all the desirable data and also secure the by-products which are even more important than names and other statistical data. To a pastor, whom they see and feel is interested in them, people will give information and tell things which they would tell nobody else. And the pastor will so learn to know his people as he could never learn to know them by other means. They will conceive confidence in him, and he will come to see and to understand their religious needs and difficulties. So he will also be able to encourage them sympathetically and strengthen them for bearing their burdens which are too heavy for them to bear without religious inspiration and motivation.

Soon the whole district knew this pastor as it had never before known a Catholic priest and respected him as it had never before respected a priest. He was kind to everybody and interested in everybody. He met many non-Catholics, established friendly relations with them, gaining their respect and confidence. In a little handbag he carried with him a supply of the new pamphlets and the requirements for his census work. He gave a copy of the pamphlet to those who were not regular church-goers. And everywhere he received a gentleman's treatment because he himself was an uncompromising gentleman in speech and in manners.

A.—This is interesting, but surely also exceptional. Not every priest has the genius and personality and the energy for this kind of work.

P.—You may imagine that Fr. X. is an exceptional man, with singular gifts and powers, and with a sort of genius for pastoral work. In one sense he is all that, but as you meet him he appears quite an ordinary man, with no special or distinguishing gifts that I have been able to discover in him. There is nothing unusually attractive in his physical appearance and in his mental make-up. He has no unusual talent for approaching people and he certainly has not the gift of the gab. There is, however, something unusual, something quite rare in his make-up. He is intensely spiritual, views everything *sub specie aeternitatis*, and he is more a man of prayer than any other priest I know. He consecrates everything with aspirations. He has the confirmed habit of ejaculatory prayer. I know that he says numberless Rosaries on his wanderings through his parish. He is a great reader of spiritual books and is never at a loss in any spiritual difficulty or problem submitted to him for advice or solution. I have never seen in a priest's library, nor in that of a religious community—and I have seen a number of them—a finer and larger and more select collection of ascetic and hagiographic literature than he possesses. And he has read them all. Take down anyone of those books from his shelves, as I have done, and you will find evidences in them of having been read by him. More than this. What he has read has profoundly affected his life. In a confidential moment, to drive home a point for my encouragement, he confessed to me that, when our spiritual director in the seminary told us that regular spiritual reading and daily meditation would safeguard any priest and give him efficiency for his work, he made a vow to devote, every day without exception, a minimum of twenty minutes to a formal meditation and at least fifteen minutes to definite spiritual reading. He felt that a mere resolution would not have enough compelling force to hold him to it. Therefore, he did the heroic thing, heroic it seemed to me and still seems to me, and bound himself under pain of mortal sin to this practice. He wanted to sanctify himself, knowing that he would be able to do but little to sanctify those whose spiritual care and welfare would be committed to him, unless he sanctified himself first and kept up the sanctifying process every day.

A.—Is he canonized already? Or is the process not yet completed?

P.—Don't become flippant. He is a model for you and for me to imitate; charming spiritually and quite simple and unostentations in all his successes. The thought of him is an inspiration to me and a source of encouragement when I feel blue about the perversity of people and of things in general. Though he is an edifying example to men of good will, he has his enemies and traducers because God's work must always be mixed with the cross and tested by it. However, he is living so religiously that nobody knowing him will believe his enemies, though " they speak low and have seven mischiefs in their heart " (Prov. 26, 25). It is a pity and, I might say, a mystery that blameless and holy men who make a complete sacrifice of their life for the glory of God, should be maligned and persecuted, but in His inscrutable wisdom and for His own higher ends God permits it so. Blessed be His way!

A.—It is a grace to have such an intimate friend whose example is an inspiration and a source of edification and of encouragement. I am not wondering any more how he rebuilt that poor parish spiritually, but I am still wondering how he rebuilt it financially. Are there any data available as to the contents of that pamphlet, which you mentioned, and of its immediate impression and results?

P.—There are, and I am going to give them to you from memory, so far as I can recall them. You have not been here long enough to learn all the details of our system, but as you become familiar with the spirit and generosity of the parish, you will see that we are doing considerably more than meeting ends financially. The people have been carefully instructed to invest their giving with the right kind of faith and of motive. It has been our practice here to make use of circular letters to inform the people of certain parish matters, or to instruct them in things which we want to bring to the knowledge of everybody, for one reason or another. These letters are always beautifully printed on good paper and are sent by first class mail to every family head or single person whose address we have in our parish census—and our census records are always up-to-date. We have a system which works because we take some pains, all the pains necessary, to make it work. We reach everybody with these circular letters. Pulpit announcements never reach everybody. Often they do not reach the very people whom you most wish to reach and who most need the information and religious stimulation. There are people to-day who for some reason, good or bad, do not hear Mass every Sunday, and others manage to hear very few sermons. There are things you wish to say to them, things which they ought to know, or religious points in which they need instruction. How will you reach them? If you are their pastor you must be anxious to have them hear your voice because you are responsible for them. Well-written and attractively printed circular letters are the only solution of this problem that I have been able to work out with reasonable success. Though it is some expense, it more than pays for itself even financially. And it pays richly in a religious way. Our people feel that they are being watched religiously and that their pastor is mindful of them. And the people appreciate these letters and the pastor's watchful care.

Some that moved away have asked to have their names kept on our mailing list.

A.—This is something new for me in parish management and religious instruction. Strange that this practice, so obviously profitable in every way, is not common. It ought to be made a standard practice and it ought to be discussed in pastoral theology classes. I never heard of it in my seminary days.

P.—I am not sure that this would prove universally practicable, but zeal for souls and our sense of responsibility should make us all more inventive. Our education also should enable us to adapt the means at hand of reaching all our people and of educating them better in a religious way. Here there is much room for unlimited improvement. With a better religious education, both theoretical and practical, our people should become much more of a force in public life and exercise a more refining social influence.

A.—It looks visionary to me, but great plans always look visionary to the timid and lazy. Everything is possible to intelligent aggressiveness and energy.

P.—Unfortunately many of us are distrustful of new ways of doing things, particularly when they demand hard work.

To come back to my friend's pamphlet. Though we have been reasonably successful here, I am going to use its main ideas in our instruction literature here, because the points are striking, convincing, and persuasive. This will relieve me, I believe, of considerable work and talking which I have been doing privately in my parish visitations.

A.—It is certainly desirable that a pastor should know his people personally, but what is he going to do and how can he possibly learn to know them all if he has a parish of more than a thousand families? I have heard of a parish with more than a hundred servant girls mostly in non-Catholic households and as many more roomers, all Catholic. How can a pastor establish and maintain personal contact with them?

P.—A pastor should by all possible means learn to know all his people and all his people should know him as a " good shepherd " and derive from this knowledge a stronger faith, a greater love for God and their religion, and be altogether better Catholics for it. A thousand families, however, are too many for a pastor to handle personally and to visit regularly about twice a year. There are, of course, certain advantages in a large parish unit which can do things impossible for a small parish. Still, on the whole, parishes of not more than five or six hundred families are preferable and will tax the working capacity of two priests to their limit. At least there is work enough for them in such a parish, if they are willing to do it.

A.—It seems to me that small parishes are economically expensive and wasteful. Besides, I do not believe that personal contact with the average priest would prove a great blessing for the people. We were told in the seminary that much visiting in private houses is good neither for the priest nor for the people. The better the common people learn to know us the less they are likely to respect us.

P.—Too sweeping and unfair a statement! All social visiting should be discouraged, but pastoral visiting, strictly pastoral visiting for strictly religious purposes and with purely religious motives, is certainly desirable. There is not enough of it done. A spiritually-minded priest is not likely to be harmed by it, because he cannot and will not keep it up without prayer and continuous and great self-sacrifice.

Your seminary mentors had some reason and many good reasons for warning you against visiting. They meant the ordinary social visiting with its loss of time, its distractions, and frequent disedification. I should not have a young and inexperienced and untried priest do much of even the best intentioned pastoral visiting, but I do not believe that a pastor, seasoned by age and experience, can do or will do too much of it. Let me tell you something about one kind of visiting in which even young priests, with the proper precautions, might profitably engage under the protecting guidance and advice of the pastor under whom they are serving their apprenticeship in the priesthood.

A.—Father, when I was appointed to this place somebody told me that you were a progressive pastor, but also something of a martinet. I was somewhat afraid to come, but I am no longer afraid. You are certainly progressive as a pastor and you expect the assistant to do his duty and your example makes it easy, but you are also giving me an unexpected post-graduate education in pastoral theology. I am not flattering you and you can stand the truth.

P.—Thank you. Let us talk business. I said that even young priests, under proper guidance and protection, might engaged in a certain kind of visiting in our city parishes. The very hardships and sacrifices of it will largely neutralize the dangers of it. If you are really interested in religiously redeeming work your eyes will be opened and you will be shocked at the large number of fallen-away, irregular, hidden-away, moribund, and non-contributing Catholics that you will find. A pastor, *qua pastor*, ought to go out and look for these stray sheep and make every effort to rehabilitate them religiously because he is responsible for them, if they live within his pastoral district. Efforts along this line have convinced me that the number of our submerged Catholics is appallingly large and that we should have more practising Catholics than are credited to us. There are pastors who claim, and believe, that they have a complete census and who give the exact number of their active parishioners, but they do not know and cannot record those who are out and should be in! Here is a work in which even assistants can engage and gain much enlightening experience and incidentally protection against the dangers of inactivity—or laziness.

A.—This is more information than I was looking for and of a kind that I did not expect. I am beginning to see that in the seminary one does not always learn all that concerns pastoral work. It seems to me that such practical things, the *dura et aspera* of pastoral work, should be emphasized and made an integral part of seminary education, even though they might disquiet and even discourage or repel those who are looking forward to an easy life.

P.—I am sure these things got some, and probably sufficient, attention from your professors, but you were not impressed by them. It is the realism of actual parish work that makes them impressive.

A.—Probably so. We were told many things in the seminary to which we paid small attention at the time, and many things were insisted on as fundamental, but we listened with apathetic ears. It was just professors' talk and made no lasting impression on most of us. It is actual and first hand experience and the spoken accounts of men who have been on the battlefield that open one's eyes. I am sorry to admit that I am one of those who had eyes and ears without using them. Thanks be to God! I am realizing it now and learning before it is too late.

P.—Let us get back to my friend's pamphlet and its message. I think I can give you the main points with fair accuracy from memory, though perhaps not so strikingly as the pamphlet does. First, the precept of the Church is explained and some common misconceptions concerning it are exposed. This precept, like any other precept, binds under pain of sin all those who have the means for keeping it. It emphasizes the point that any decent and self-respecting man will support, or help to support, the home in which he lives. Having all the benefits of a home he would not feel at ease unless, according to his ability and circumstances, he did his part toward supporting or maintaining it. He would despise himself for sponging on others, if he neglected to do what he knew to be his duty.

A.—No pussy-footing about this statement. It hits squarely between the eyes.

P.—So it does. According to the pamphlet this holds good with regard to the parish church which is the religious home of every parishioner. A Catholic, if he has a living faith, an active conscience, and a normal sense of justice, will help to maintain, according to his ability and duty, his parish establishment and other causes of religion. If he is too poor to contribute anything he will not, on that account, be treated as a charity case. He may come confidently and share in the benefits and blessings of religion which will be extended to him cheerfully and without reproach. If, however, a man is well able to help support the establishments of religion, and yet contributes nothing or shamefully less than would be decent and proper for him, a priest will still dispense to him all that he can in the line of religious blessings. Such a man will have access to the parish church and the Sacraments without interference from any other source but his own conscience. A priest will not set himself up as his judge beyond telling such a shirker or slacker that he is bound in conscience and under pain of sin to do his part like everybody else, to keep up with his means what our Lord instituted for keeping alive and active the religion for which He labored during His life and finally died in matchless suffering. If a man accuses himself in confession that he has neglected to contribute decently for the support of the institutions of religion, the confessor will tell him that he must at least for the future contribute according to his means. He will not and cannot tell him how much he must give. This he will leave, and must leave, to the conscience and judgment of the penitent, but he is bound to tell him that the precept of the Church concerning the support of his home parish and other religious causes is a serious law and that to neglect it is a serious matter. Besides, a Catholic who appreciates his faith as a precious and unmerited gift of God will, out of mere gratitude, help to maintain its institutions and every organized effort to extend its blessings to the underprivileged and the millions of ignorant and poor heathens.

A.—These are good talking points, but commonplaces which everybody has heard ever so often, without being greatly impressed or moved by them.

P.—Even so, you have to admit that my friend was not mincing his words in driving home their duty to the mind and conscience of his people. Those readers who had mind enough for understanding the points and conscience enough for being touched by them, would have to be more close-fisted and harder-hearted and of a more impervious conscience than the average man is, in order to resist the appeal. After the introduction which seemed to you rather commonplace, the pamphlet addresses itself directly to those who are shirking their duty.

"If you should perhaps think that it will make no great difference whether you do anything for the support of your home parish, and that things will go on without your help; or that a very little, given for shame's sake, will be enough, you have to settle this matter with your own conscience and, in the end, with a long-suffering and merciful, but also an infinitely just and exacting God.

"For your conscience' sake make it a practice, for the present, to say to yourself on entering the parish church: 'I have done nothing toward the building of this temple of God, and I am doing nothing worth mentioning toward maintaining it now, but I don't care. It is not my business. Let the pastor see to it.'

"As you prepare to go to confession say to yourself: 'If it depended on me there would be no confessional here and no priest in it to hear my story of sin and to give me absolution. Well, I don't care. The confessional is here and there is a priest in it to give me the benefit of the Sacrament of Penance. The priest will not know whether I am doing anything to (help) keep the church activities going. I have never been asked about it in confession and I will get by again. It is probably not a matter of confession at all. If you get no bill, you do not have to pay. It is just like paying taxes."

"As you walk up to Holy Communion say to yourself: 'My Lord, whom I am about to receive in this incomprehensibly wonderful Sacrament, gave His life for me and made Himself a perpetual prisoner in that tabernacle—and all for me. I have done nothing or almost nothing to maintain His earthly tabernacle for Him. I wonder how He feels about it. So long as that tabernacle is maintained somehow, I hope He does not care, and that it makes no difference to Him—nor to me—whether I do anything toward the support of this Altar. It is, I believe, a duty which rests upon the community as a whole, not on its individual members. There are people who give as little or less than I do and yet pass as good Catholics. However, if He does care and if He holds me responsible for my neglect to support His Church whilst I have been indulging every mean craving of my body, it is too awful to think about it. Still, all things considered, I do not think I need to worry or to trouble myself about it. If it really were as important and as much of a duty as priests sometimes make it out to be in their money solicitations, I think the priest would ask a man about it in confession. Priests do a lot of indefinite talking about this matter instead of making this duty,—if it is a duty eventually binding under pain of mortal sin,—definite and plain and inescapable by organizing things so that nobody could escape doing his duty. Really, I don't think this whole business concerns me at all. So why should I care about it? Therefore, I'll just forget about it.'

"As you pass the school building be sure to say to yourself: 'Let those support this school who want a private school for their children. The Church ought to be sufficient for teaching anybody all that he needs to know for saving his little soul. Having to pay taxes for keeping up the public school of this district, with its magnificent buildings and apparatus, I believe I have done my duty, though I do at times feel considerably uneasy for having contributed nothing toward supporting the only school in which God's children are taught to know and trained to love and to serve Him. Still, I am not going to care. It is not my business. Let the priests look to it. They will manage it without me as they have always done.'

"When some collection is being taken up for a diocesan or missionary cause or need, say to yourself: 'I am not interested in this thing. What's the good of forcing the teachings of our religion on heathen nations who are, from all accounts, just about as happy as we are—which is not saying much. Not knowing much they will not have to answer for much. If there are priests and nuns who insist on going to those pagan people to struggle and to suffer and to go without ordinary human comforts and the conveniences of civilized life, in order to convert those barbarous people to the religion of Jesus Christ, the world's greatest teacher and its Saviour, that's their affair. It's their choice of an adventurous life. I have enough to do to keep myself above water in our more or less Christian country, without making painful sacrifices for having our not very happy civilization imposed upon people who may be better off without it. God will be merciful to them in their comparative ignorance and take as good care of them as He does of us —or better, considering their ignorance and condition. In any case, I cannot see that it is any business or concern of mine. So I don't care.'

"If you have ever heard the pastor talk about money in church, ask yourself before finding fault with him, whether you have given him any reason or cause for dragging this, to you, so disagreeable subject into the pulpit and offending your sensitive ears and feelings with it. Be sure that those who do not need such appeals, those whose conscience does not prick them, are usually not pained by them and set up no howl about them. Only those who need them and whose cold indifference forces the pastor to make such public appeals, are usually loud in protesting against them and denouncing them. If you feel guilty, look bold as if you were innocent, and say to yourself: 'He can talk as long as he wants to talk and say whatever he wants to say. He will not move me. I have made up my mind not to be moved and not to give — and not to care for the consequences.'

"If you can keep this up and always say: 'I don't care' as often as you are reminded of your sacred duty—and it is a sacred duty!—or whenever your conscience accuses you, you are harder boiled than your pastor believes you to be or than you believe yourself to be. Do not, however, discontinue the practice of saying to yourself on every occasion 'I don't care.' At last it may get under your hard skin and cure and save you, before it is too late, if anything can cure and save you."

A.—If one of those poor and selfish slackers and spongers reads such an appeal, I believe that his face will be pretty red by the time he comes to the last "I don't care." If it isn't red, he must have a bad case of anemia. On the other hand, I fancy that the good people whose "withers are unwrung" will get much satisfaction and even comfort out of it.

P.—You said it! The pamphlet says all this even more strikingly and with considerable literary charm and force. I have merely repeated the ideas, though I remember and have given some of them verbatim to you.

The pamphlet continues and says to the reader that, though there is much solicitation for funds in our churches, he must not imagine that contributing is not obligatory, or that individuals fulfil whatever obligation there might be, by measuring their giving by their feelings; and that religious causes will always be sufficiently supported because there are enough people who, for one reason or another, give much because they find pleasure in giving whilst others give little or nothing, because they feel neither any impulse to give nor any satisfaction from giving.

Here, the pamphlet says, is the answer to your pleas and excuses. God demands that you should give to the support of your parish church and of other religious causes. He has made known His will through the authority of the Church which has laid down a definite precept concerning this matter. Even reason tells you that you ought to pay your way in religion as you do in other things. Having given to you everything that you have, every gift and faculty of body and of soul, all your capacity for earning money, God demands in justice that you return to Him a part of your temporal goods as a sacrifice to Him and as an acknowledgment of His over-lordship and as a thank offering. In the O. T. He demanded the tenth part of a man's income. In Prov. 3: 9-10 we read: "Honor the Lord with thy substance and give Him the first of all thy fruits: and thy barns shall be filled with abundance and thy presses shall run over with wine." According to this text God wants the first and the best part of what a man acquires by his labors, before man thinks of himself and of his own needs, but He promises that the giver shall be blessed in his labors and that he shall receive more in return than he gave. God simply cannot and will not be outdone in generosity. If you are practically grateful for what God is giving to you and doing for you, by devoting a decent part of your earnings to the support of His causes, He will always repay you manifoldly. In fact He promises this quite definitely in Ecclesiasticus 35: 12-13: "Give unto the most High according to what He hath given to thee, and with a good eye do according to the ability of thy hands: for the Lord maketh recompense and will give thee seven times as much." This is certainly a generous promise. Do you believe that God will keep His promises? Here is a test of your faith. St. Bernard wrote: "What God promised, He owes; and what He owes, He will pay." Who is so lacking in faith as to doubt it? God has never disappointed those who have faith in Him and trusted in His promises. It would be temerarious even to think that God does not keep His promises. When our Lord walked among men He worked His miracles for those who believed in Him and trusted Him. And don't overlook that promise of our Lord's (Luke 6: 38): "With the same measure that you shall mete withal, it shall be measured to you again. Give and it shall be given to you—good measure and pressed down and shaken together and running over shall they give into your bosom."

A.—The writer of that pamphlet certainly made out a strong case for generosity in giving. It looks irresistibly strong to us, but not a few people lack the necessary faith in such promises and ask skeptically: "Did God really mean, and expect that we should take and understand literally, all that the Scripture says and promises with regard to giving and receiving? Anyhow, in daily life things don't seem to work out literally." Are there any data with which such a skeptic could be confronted and convinced?

P.—At our next session I shall have a little more to quote from that pamphlet, and I shall also give you some rather convincing data—so convincing that a reasonable man will find it hard to disbelieve them.

Fr. Walter, O.S.B.

Latrobe, Pennsylvania.

[TO BE CONCLUDED.]

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

PASTORAL LEISURE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Just before going to the seminary I read an article in the ECCLESIASTICAL REVIEW on the subject of what a priest could do with his spare time. It was a very good article, though even then it puzzled me to know how a priest could have any spare time. After fifteen years in the priesthood I am still wondering.

The *Catholic Directory* shows that in the United States, for every six hundred and sixty-six of the faithful there is one priest. This does not make allowance for those not having the actual care of souls — college professors and the like. That figure, I repeat, has reference only to the Catholic laity. If we take into account "the other sheep" given into our care, the proportion at once becomes staggering, being one pastor to four thousand sheep.

Let us compare this ratio with that of a few other familiar occupations:

Physicians and surgeons	1 to 764 population
School teachers	1 to 40 pupils
General relief workers	1 to 100 cases
Special case workers (e. g. Child Welfare)	1 to 40 cases
Scoutmasters	1 to 32 boys
U. S. Infantry, commissioned officers	1 to 25 enlisted men

Taking this list as an indication of the case load recognized as the maximum for efficiency in other lines, we can see how badly undermanned our parishes really are.

It will be noted that of the above groups the only one which has a greater number of cases per worker than the priest, is the medical, which in this instance does not include many recognized groups of men, dentists for example, whose care is the health of the body in some form. If we include all of these, then the proportion will be much smaller.

In the medical profession, which carries the greatest case load, very few doctors have enough spare time on their hands to make its disposition a matter of any special moment, even taking into consideration that it is not required of a doctor that he see all of his patients at least once a week in order to keep their bodies in fit condition. The normal state is that a healthy person can run under his own power; and that when a doctor is not called in, it is more than likely he is not needed.

With a pastor, however, the matter is different. In his case, inactivity on the part of his flock is no sign of spiritual health—quite the reverse, in fact. The faithful need constant ministration—the Sunday masses, the evening services, the confessions, the sick-calls, catechism, and all the rest of it—sufficient to keep a man very busy indeed, even when he takes care of only the six hundred and sixty-six regularly in the fold.

Then there are " the other sheep " to whom we are sent by our Divine Master. That they get scant attention under the present system is evidenced by the fact that the average of conversions is about two per priest per year; at which rate America would become Catholic in about two thousand years, if we had no losses meanwhile. With this in mind it is hard to see where there is a single hour in the day or night in which we could not be working, or at least planning our work, to take care of such a gigantic case load. The very difficulty of reaching our cases makes it more imperative that we devote much time to thinking and " reconnaisance ", as a military man would put it. The subject of making converts is far too large to be considered here, and I know that many priests consider it a mistake to take the initiative in such matters; but suffice it to say that battles are not won by staying on the defensive. The fact that we are not making enough converts to offset our well-known leakage indicates the failure of our present methods.

To go back to the list given above, we next observe the number assigned to a school teacher as being what best she can handle—one to forty. Circumstances unfortunately make it necessary every now and then for this proportion to be raised. We sometimes hear of as many as one hundred and thirty children being inflicted upon a teacher, which moves us to indignation, knowing as we do that it is quite impossible for a teacher to take care of that number in justice to either the children or herself.

But how about our six hundred and sixty-six? Can we look after their spiritual education properly? I do not mean by this the mere matter of giving them enough instruction to enable them to save their souls, providing, of course, that the congregation is in a receptive mood and actually listens to the sermon. So could a school teacher instruct her class to read and write, after a fashion, though she would not be considered much of a success if she had done nothing more than that; in addition to which she has not the actual burden of hunting for the pupils and inducing them to come and be educated. However, even if a priest really specialized in dogmatic instruction, he would find that he had his hands very full indeed if he attempted to live up to the estimate he places on the religious instruction he is recommending to the parish in place of State-provided education.

Then there are the general relief workers who take care of the cases requiring assistance from the State. Here by far the larger number of the one hundred clients assigned to the general worker are only too willing, even eager, to come to the relief office and take the good things provided. No going out into the highways and hedges and compelling the lame, the halt, and the out-of-pocket to attend the banquet—the majority are right on the spot, waiting for the doors to open.

The special case worker, having a more difficult and delicate job, is expected to handle only forty cases per. Incidentally, many of these same cases require the attention of the pastor as well as that of the secular worker. Child Welfare, for instance. The average pastor feels deeply chagrined when such cases among his people go to the secular worker before they come to him, realizing as he does that he should have been the one to call in the secular arm for such material aid as is available, after the spiritual side has been well cared for. One to forty. Are we sure that our parish is so well ordered that we have not forty young people in dire need of pastoral help, and who are perhaps afraid to come and ask for it?

The Scoutmaster. Experience in such matters has shown that while thirty-two boys constitute a full troop of Boy Scouts, comparatively few scoutmasters are able to attend to a full troop properly until there is a well working organization of patrol leaders and a veteran troop. The Boy Scout program is not for the underprivileged, but is intended rather to develop leaders among the ambitious and energetic. Here again we see where the task is comparatively easy, being among those eager to take advantage of what is being done for them. How immeasurably different they are from the balky, reluctant souls which a pastor is supposed, single-handed, to try to get by the gates of Purgatory in some fashion, under pain of losing his own salvation! Have we no need for leadership among lay workers, to help in this tremendous task? How is the Catholic Action program to be carried out otherwise?

Ever since the beginning of Christianity we have used the comparison between the Church and the Army. Now, the principle of the American Army is that wars are won only by taking the offensive; and it is expected that there will be highly aggressive action on the part of the men who wield rifle and bayonet—hence the small number of actual fighters per leader. In this, though, as in the case of all the other professions we have considered, the job is actually less onerous and exacting than that of the clergy along parallel lines. The soldier is expected to fight only a relatively small part of the time; and we know that in our struggle with the powers of darkness it is only sleep that removes us from direct assault. Even while under fire we must be trained to fight. But with only one commissioned officer to six hundred and sixty-six unorganized, undisciplined men, half of them totally unconvinced of the necessity for the fight, we still hear talk of spare time!

At this stage of our reflexions, if we are human, a good many of us grow discouraged and seek refuge from an unpleasant subject by thinking of something else. Unfortunately, like all disagreeable subjects, it has a way of recurring in spite of us.

Our Master has told us in advance that the harvest is great and the laborers few, and He bids us pray for more workers. Well, we are willing to pray for help; but in spite of our reliance on Divine assistance we are practical men. The question promptly arises: "How are extra priests, if available, to be supported?"

The word "support" is unfortunate, suggesting that the priest is not giving a *quid pro quo*—as though he were dependent upon the charity of the faithful and had no claim to justice. Of course, what the priest does for his people is beyond price of any sort; but as this point is not always clearly appreciated by his flock, it is well to bear in mind that there are other ways of raising revenue for the maintenance of the clergy.

St. Paul, we remember, was a tentmaker and sometimes supported himself by the labor of his hands—not failing to talk as he worked with his loom or needle. There is also the case of a priest who made his living and, in fact, added to the parish revenue by his artistic ability. There are others, too few indeed, who make a living by writing. These, though, are exceptional cases; the normal way being that a priest has an opportunity to be a financial asset to his parish through the regular parochial work.

This is not as complicated as it sounds. For instance: social affairs, as we all know, are valuable in supplying recreations of a harmless and even edifying nature to the congregation at large; and at the same time will bring in a substantial revenue to the parish. It has been demonstrated that the bringing in of an assistant capable of handling these matters has resulted in an increase in revenue sufficient to take care of his salary and leave a comfortable balance for the parish. The card parties, dramatic entertainments, or what you will, were just as enjoyable and artistic as could be desired, at the same time retaining their spiritual value; and the overworked pastor was thus able to get some very necessary help in the other work of the parish.

I know of another case in a very large church in which the appointment of an assistant to check up the income of the church resulted in the retrieving of several thousand dollars annually which before that time had been wasted—to put it mildly.

Time spent in parish visitation may well include enough attention to the envelope collection to pay the salary of an assistant; and in the process he will inevitably discover and even settle much spiritual trouble among the congregation. There are few parishes in which it would not pay to keep one man continually on this work.

The instruction of converts is not commonly thought of as a means of increasing revenue; yet it is well recognized that a convert is usually quick to take his place among the best and most efficient workers in a parish, being a generous contributor of both time and money. In many a parish in these United States a man can be kept busy just taking care of the persons awaiting an invitation to enter the Church; and in a comparatively short time, two or three years perhaps, such a harvest will be sufficient to pay the expenses of yet another priest.

These are some of the ways in which an assistant can pay his salary, and at the same time help with the general work of the parish. There are many other methods which might be cited, but these are just a few which come readily to mind. We need have no fear that in this way we shall overtax our people—if we get them interested they will contribute joyously. Right now there are people who give their full tithe of ten per cent, a few even more. After all, directly or indirectly, our people build many theatres and amusement parks, and keep many a pool hall and saloon running. It is just a matter of whether or not they are interested.

This all requires time and deep reflexion and much experiment—"*dabitur vobis*" was not promised to each of us; but a reasonable amount of thought given to such subjects would make it possible for most rectories to support a much larger number of workers than their present staff. And we might not be obliged to fall so far behind on reaping the harvest with which the fields are white.

And what shall they do with their spare time? What shall a physician do with his spare time when pestilence is sweeping the country? A fireman, when the city is ablaze? A commander, when the battle is raging and his troops struggling desperately against heavy odds? How shall any priest answer for allowing time to hang heavy on his hands?

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THE ANGELS' SONG.

Holy Scripture relates that the birth of our Divine Lord was announced to the shepherds by an angel, who stood by them and spoke to them with heavenly condescension. At the same time, "a multitude of the heavenly army" mingled their voices with his in the strains of that never-to-be-forgotten celestial song: "Glory to God in the highest, and on earth peace to men of goodwill."[1] A brief analysis of this angelic song will show how the marvellous plan of God in the economy of man's salvation is concealed in these very words.

It may not be amiss to state now that we are dealing with a mystery of light. We are accustomed to give such prominence to God's glorious mysteries, such as the mystery of the Most Holy Trinity, that we almost forget there is such a thing as a mystery of darkness. Yet, to grasp the real meaning of the angels' song, to have even a superficial knowledge of the Incarnation, we must know something of another mystery—the mystery of sin, or as St. Paul aptly calls it, "mysterium iniquitatis—the mystery of iniquity".[2] Mysteries of light come from God; the mystery of darkness has its source from man. The mystery of iniquity spells chaos, disorder, darkness—an abominable discord in the harmony of God's glorious symphony. It means both an "Aversio a Deo" and a "Conversio ad creaturam".

In the disobedience of Adam there is involved an offence of infinite malice. In fact every sin contains an element of mystery. No wonder then that the royal David in consternation over his own sins cries out: "Delicta quis intelligit?" Who can understand sin? The sin of the angels was, as St. Thomas shows, irremediable. The sin of man was indeed remediable; but man possessed neither power of remedy, nor claim upon God for assistance. Considering the infinitude of God, there could be no adequate satisfaction or reparation by a creature, even the holiest that ever lived, to His outraged Majesty and offended Dignity. There must needs be a just proportion between the Person offended and the one offering the satisfaction. Man, then, in his fall, if left to himself would have perished miserably. In vain would he have cried: Peace! Peace! for " there was no peace ". Two dire results stand forth prominently in the rebellion of Adam: an unspeakable injury to God's glory—a breach involving the loss of peace between Creator and creature.

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[1] Luke 2:14.

[2] II Thes. 2:7.

The promise of a Redeemer made by a merciful God to the recreant Adam, and recorded in the third chapter of Genesis was clothed in words of deepest mystery. Throughout the succeeding ages this covenant becomes clearer according to the degree of revelation favored from heaven. The original promise takes a concrete form in the age of the Patriarchs. The " seed of woman " is here determined as the seed of Abraham, Isaac and Jacob. In the age of Moses there is reference made to the promised Redeemer as mediator of the testament between God and man. The Messianic prophecies acquire a greater distinctness. Their principal bearer is Isaias, the Evangelist among the prophets.

From the mission that the prophets assign to the Messias it becomes evident that He should not only be an envoy of God, like Moses and the other prophets of the Old Testament, but be man and God at the same time, or rather, the only Son of God made man. He should come to redeem the human race from sin, and to reconcile it with God; or, as the Prophet Daniel says, He should come " that transgression may be finished, and sin may have an end, and iniquity may be abolished and everlasting justice may be brought."[3] Isaias calls Him "Emmanuel —God-with-us, the Wonderful, Counsellor, God the Mighty, the Father of the World to come ".[4] Daniel calls Him " the Saint of Saints ".[5] The incommunicable name, Jehova—proper alone to God—is also attributed to the Messias. The prophets likewise describe His twofold generation: one temporal in the womb of the Virgin descended from the house of David, the other eternal in the bosom of God.

New Testament evidence may be briefly classified under the following caption: "And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the

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[3] 9:24.

[4] 7:14 and 9:6.

[5] 9:24.

Gentiles, is believed in the world, is taken up in glory."[6] The whole secret is summed up by St. John, who on the night of the last Supper reclined on the bosom of His Divine Master and learned the secrets of His Sacred Heart: "God so loved the world, as to give his only begotten Son; that whosoever believeth in him may not perish, but may have life everlasting."[7]

The text about which this discussion hinges is found in the second chapter, fourteenth verse of St. Luke—he alone of all the Evangelists having written concerning the birth and infancy of Christ. The words are as follows: "Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis." The reading "in excelsis" belongs to the Liturgy of the Church, and is most probably taken from an older *Ms.* It forms the subject of what is known as the major doxology in contradistinction to the "Gloria Patri", accepted as the minor doxology in the Church.

The Protestant version of the angelic hymn: "Glory to God in the highest, and on earth peace, goodwill to men" consists of three clauses. We divide it into two clauses: "Glory to God in the highest, and on earth peace to men of goodwill." The difference is a matter of one letter: the first form presupposes the nominative—εὔδοκία—our version, the genitive—εὔδοκίας. The first form is found in a great many codices, and in many versions. Our reading of the hymn is found in the four oldest uncials, in the Itala, the Vulgate and Gothic versions, and is used by a great many of the Fathers. Hence our reading or version is textually better attested, and is accepted by Tischendorf, Westcott-Hort, the *Twentieth Century New Testament* and many others.

Internal reasons likewise favor our reading. In the first reading we would expect an "*and*" before the third clause. Again, our version offers a perfect parallelism: the two clauses containing three ideas, each paralleled in the other:

In altissimis (excelsis)——————gloria————Deo
In terra——————pax—————hominibus

The clause "hominibus bonae voluntatis" is commonly construed to mean men who are well-disposed—well-meaning—who are willing to receive peace which the Saviour brings. But it is quite possible that the phrase should be construed—peace among men in whom God is well pleased—men who are the objects of God's goodwill. It must be observed that both these expressions mean much the same; for neither " bonae voluntatis " nor " bona voluntas " refer to man's good dispositions. According to Maldonatus and Jansenius, ϵῠδοκίας in the language of Scripture means not the relation of man to God, but rather the unmerited love of God for man. It always means the announcement that God has, by giving His Son, shown mercy to the world. It is the proclaiming of God's goodwill to men. It is the fulfilment of that mysterious and wonderfully comprehensive decree of mercy which moved the Father to send His Son to redeem the world. This goodwill of God toward men is universal; He wished all men to be saved. In every sense, therefore, this message of peace is offered to all men.

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[6] I Timothy 3:16.

[7] John 3:16.

The " peace on earth " refers not so much to external peace, but to the peace that reigns in the souls of men who are in a right relation with God.

It was an angel of the Lord, very likely Gabriel, the angel of the Incarnation, who announced the " good tidings of great joy ". The great brightness shining upon the shepherds was a manifestation of God's glory. No man could look upon the Majesty of God and live. The Infant Saviour, through the message of His angels, reveals Himself first to the poor shepherds; and thus we recognize another act in the condescension of Christ, who came down to the lowest grade of human life, that He might the more efficaciously teach men how to live. Shortly after the appearance of this angel of the Lord, a multitude of the heavenly host sang the hymn which has now become an intimate part of our daily worship.

It must be accepted rather in a declaratory than on optative sense; not " gloria (sit) Deo " but " gloria (est) Deo "; not " pax (sit) hominibus " but " pax (est) hominibus ". It is heaven's own testimony to God who has become Man, and entered the world. The promise of God, the messages of the Prophets and the types of the Old Testament represent the Incarnation, if so we may speak, " *in fieri* ". The message of the angel and the burst of song from the heavenly host proclaim it now in the truest sense " *in facto esse* ".

Glory to God in heaven!—Peace to men on earth!—in these two outbursts the angels include everything that is accomplished through the coming of the Messias, and the work of the Word Incarnate. To God in the highest heaven is offered glory, greater than which nothing can be imagined: " For to which of the angels hath He said at any time, Thou art my Son, to-day have I begotten thee? and again, I shall be to him a Father, and he shall be to me a Son? "[8]

The first words, " Glory to God in the highest," express heaven's recognition of this greatest work of God, and the adoration of heaven's heralds to this new and external manifestation of God's glory. The phrase " in the highest " praises God by fixing His throne in the highest Heaven, in the empyrean. It is simply meant to exalt God above everything else conceivable. We must remember that an angel speaking to man of God ought to speak in terms that man's intellect can understand.

In the second member the words convey the spirit of the event. They announce not the mere wish of the angels, but the wish and design of God. When we realize that the Son of God has become Man with a heart and a will and a soul like ours, then every act of love, every act of obedience, every act of adoration which Jesus elicits, on account of the sublime dignity of His Divine Person, becomes an act of infinite value and incomprehensible merit. Thus greater external glory cannot be given to God than that which was rendered to Him by His Divine Son Jesus in this, the incipient work of the redemption and sanctification of mankind.

" Peace to men "—Pax represented the summum bonum, the great desiderium of the Messianic blessings. Isaias had predicted of the Messias that He was to be " The Prince of Peace ".[9] Of His dominion he had foretold: " His empire shall be multiplied, and there shall be no end of peace " . . .[10] His work was to be the work of a real peacemaker: "And the work of justice shall be peace " . . .[11] His gospel was to be one of blessed peace: " How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace " . . .[12] His peace was to be as calm as the gently flowing river, and His justice as broad as the vast ocean: "Thy peace had been a river, and thy justice as the waves of the sea" . . .[13]

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[8] Heb. 1:5.

[9] Is. 9:6.

[10] Is. 9:7.

[11] Is. 32:17.

[12] Is. 52:7.

His peace was not to be wavering, but rather permanent and lasting: "And the covenant of my peace shall not be moved" . . .[14] In His reign there was to be a plenitude of peace: "In his days shall justice spring up, and abundance of peace" . . .[15] In the New Testament it was written of Him: "He is the Propitiation for our sins; and not for ours only, but also for those of the whole world" . . .[16] Several centuries before this Isaias had predicted of Him that: "He was wounded for our iniquities, he was bruised for our sins, the chastisement of our peace was upon him, and by his bruises we are healed" . . .[17]

Finally, He was to be Peace itself; for the Prophet Micheas foretold "this man shall be our peace"[18]

Add to this the fact that Christ came at a time when peace reigned in the then known world, when for the first time in three hundred years the great Roman Empire was at peace, and the Temple of Janus, God of war, had closed its brazen gates, and we can realize how truly Christ came as the "Prince of Peace," how perfect was His message of atonement, and how sweetly the "Desire of the everlasting hills" appeared to bring to an expectant world the sceptre of justice and the magic wand of peace.

In speaking of sin we have remarked that the two direct effects of Adam's disobedience were a grave injury to the glory of God on the part of man, and an upheaval of those harmonious relations which were originally intended to bind the creature in closest union with the Creator. In the birth of the Son of God we are confronted with a marvelous antithesis. God, as man, makes atonement to the Father for His affronted Majesty; and thereby renders back to Him untold glory. Christ, as the Prince of Peace, repairs the breach, restores the harmony between God and man, and once more brings peace to earth. In very truth heaven hath visited the earth. The contrast between the mystery of sin and the glorious mystery of God's love, the sweet obedience of the Infant Saviour and the rebellion of His creature Adam, beautiful as it already appears, assumes a transcendent

[13] Is. 49:18.

[14] Is. 54:10.

[15] Ps. 71:7.

[16] I John 4:2.

[17] Is. 53:5.

[18] 5:5.

degree of sublimity when, on Golgotha's rugged heights, the Man Jesus sheds His life's blood upon the cross, and thus finds a touching fulfilment to the words of the Psalmist: "Mercy and truth have met each other; justice and peace have kissed" . . .[19]

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[19] Ps. 84.

THE GREGORIAN SYSTEM IN THE CHURCH.

Ruskin in his *Fors Clavigera* says: "The Greeks called 'Music' the kind of sound which induced right moral feeling (they knew not how, but they knew it did), and any other kind of sound than that, however beautiful to the ear or scientific in composition, they did not call 'Music' (exercise under the Muses), but 'Amusia', the denial or desolation for want of the Muses." The ancients then considered music as the very foundation of civilization, education and morality, and accordingly their children were trained in the art, that their lives might have the proper balance. They recognized in the art the power to overcome anything that had the semblance of evil, and to embrace all that had any likeness to the good or possession of virtue. Such was the high regard in which the ancient pagans held the art of music, and such is the marvelous power which they attributed to it, a power which was able to produce the noblest results. With them, it became a worship, as they recognized its wonderful effect for good upon the individual.

The Christian Church in her wisdom separated all that was evil from the good in paganism, and with the good which she found there, she was able to make her doctrines clear and entertaining to those to whom she appealed. She appropriated to herself all that was good, beautiful and true in the ancient pagan world, and enlisted their services in her cause. As music was the principle part of pagan worship, and as the pagan recognized in it such a power for good, it is not surprising to find the early Church making the art of music a constituent part of her services. St. Paul in his Epistle gives proof of this when he says: "Teach and admonish one another in psalms, hymns, and spiritual canticles singing and making melody in your hearts to the Lord." Thus it was that music became an integral part of church services, and the Divine Art has held this important position ever since.

It is not surprising then, to find a great resemblance between the art of music as practised by the pagans and the early Christian music. The great truths of the Christian faith inspired a still higher appreciation of the beauty of the Divine Art. Although the pagan idea of music was a lofty one, the Christian ideal was infinitely more lofty, just as the Christian ideal of morality is infinitely superior to that of the pagan. To realize this lofty Christian ideal, the Church must establish a musical system that will elevate the heart and mind to God, and make him seek for the true, the beautiful and the good. She must recast the ancient pagan art and make it serve her high and noble purpose. She could not adopt the pagan melodies just as they were sung by the ancients, but she could and did make the ancient Greek scales the very foundation of her sublime melodies.

The life of the Christian Church is her Liturgy, the text of which is taken in a great part from Sacred Scripture. But as the Word of God is too deep, too sublime, and too far-reaching to be expressed in the merely spoken word, the Church in her enthusiasm appeals to music, the most spiritual of all the arts, to make God's word more intelligible to the finite mind of man. "Speech is but broken light on the depths of the unspoken; music is a mystical illumination of those depths, which the rays of language are too feeble to reach. While the achievement of language is to chisel into articulate permanence a clearly defined thought, the mission of music is to give vent to such passions or inspirations, such imaginings or such realities as are too subtle, or too mighty, too dreamy or too spiritual, to be imprisoned within the thinkable forms of logic. Though necessarily less precise than speech, this is not by reason of the vagueness, but by reason of the vastness of its meaning, which thereby becomes proportionately overwhelming. While language is the crystallization of emotions from which the vital essence has escaped, and words, by defining,—music is a revelation of the illimitable which lies behind all the barriers of time."

Therefore Church music in its earliest form was based on the Greek modes, and this form it has kept with slight variations until the present time. Indeed, Plain Chant or Cantus Planus, as used in the Church to-day, is built upon the eight Greek modes of the ancients. The beauties of this system are not apparent to the modern ear, accustomed as it is to the succession of intervals of major and minor scales. Plain Chant is a revelation to the musician who makes a serious study of it. " It leads him into a new sphere where his ideas become enlarged and ennobled, by the discovery of melodic riches undreamed of before." It is not intended to suggest pious and religious feelings, for it is not music of the emotions, as modern music is, but it expresses the sublime truths of religion, formal acts of faith, hope, and love, impressing these truths upon the mind and establishing them there with a lasting effect.

Plain Song or Gregorian Chant, as it is wont to be called, is the solo and unison choral chants of the Christian Church, whose melodies move, as a rule, in one of the eight church modes without time but with a decided rhythm, with definite time values and with distinct divisions. It is all in unison, ever simple and natural and possessing a certain dignity which produces an indescribable something in the hearer that is difficult to explain. Its influence is always elevating and purifying, thus making it a powerful aid in influencing men for good. Its mission is a holy one, as it has but one object in view, namely, to make the great truths of religion more easily understood and more widely put into practice. This is the mission of that time-honored but much misunderstood institution known as Plain Chant. Further than this it has no reasons for existence. It is only at home within the confines of God's temple, for there it wields a power for good, that our modern system of music can never hope to seriously question. In fact, its very nature is opposed to any profane use being made of it. It is essentially religious and wedded to the Liturgy of the Church. Apart from the Liturgy it has no meaning, for its spirit is dictated by the spirit of the words of the Liturgy which accompany it. It unites with Liturgy in " one grand, harmonious chorus, the celebration of God's most mighty works, and the yearning and hopes of the human soul, blending both in a sweet hymn of adoration and thanksgiving."

Plain Song music has two principal attributes which differentiate it from its modern namesake. While modern music recognizes two scales, the major and the minor, Plain Chant has eight distinct diatonic scales, differing in the relative position of their intervals to the keynote. This gives the latter a variety of coloring which makes the former seem a monotonous humdrum in comparison. Each one of these eight modes has a different character, and this character is manifest according as the spirit of the words calls for it. How meager the possibilities of modern music, compared to Plain Song, when we consider only this particular phase of it. These eight modes give to Plain Song a rich treasury, upon which it can draw according as the spirit of the words of the text demands it. Again, modern music has a fixed and decided rhythm, the accents occurring at regular, fixed periods of time. In Plain Chant these accents occur irregularly, thus creating a free rhythm, but yet subject to laws of proportion that satisfy the ear. In short, Plain Chant rhythm is the free rhythm of prose, while the rhythm of modern music is the strict and fixed rhythm of poetry. Plain Song is devoid of any fixed or regular structure of bars or time, and yet it is not devoid of the rhythmical flow and well-balanced proportion of parts. The various time values are never formed, as in modern music, by fractional divisions of the unit, but by repetition of the time-unit, thus making combinations of two, three, or more units. As the text of the Liturgy is the chief consideration in Plain Chant, and as this text is not in poetical rhythm, but in prose, the words cannot be made subordinate to regular, measured music, but the music is made to illustrate the words, being especially adapted to the due pronunciation even of every syllable. Plain Chant always emphasizes in its construction, tonality, and rhythm, its entire dependence upon the text, thus being really and truly, " the handmaid of the Liturgy . . . "

Gregorian Chant, then, is primarily and truly ecclesiastical, and therefore it is the most fitting music for church services. In fact, all true church music deserves the name " ecclesiastical " only insofar as it approaches the Chant in construction, rhythm or mode of expression. It is for this reason that the Christian Church has always guarded with jealous care her own music, second to that of the Liturgy alone. She has watched over its purity, and insisted upon its restoration whenever there was the least sign of deterioration. The Chant possesses all the qualities of true church music, being pure, dignified and lofty, yet simple, earnest, powerful, and majestic; it is a real incentive to reverential recollection and heartfelt prayer. It depicts adequately the different characteristics of the Liturgy, rejoicing with the Church in her gladness, sorrowing with her in her grief and distress, and glorying with her in her triumphs. It discards everything that would in the least disturb recollection or savor of a worldly taste. Between Gregorian Chant and modern music there is an impassable gulf. They have little in common, as the object and end of each are so widely different. The Chant is at home within the portals of the church alone, and has no mission further than serving the Liturgy. Modern music is the product of the concert room and the theater, and in this sphere alone does it serve the end for which it has existence.

The beauty and solemnity of Plain Chant so invest it with a peculiar dignity and gravity that it is to the advantage of all composers and musicians to study and imbibe its spirit. It so exactly expresses the sentiments of the text that accompanies it that the serious student marvels at its ability of interpretation. The deeper one delves into the study of the Chant, the more profound the study becomes and the more its beauties are unfolded to him. Soon it has a preference over all other Church music to him. Its tonality has a charm that modern tonality does not approach, and its free rhythm impresses with a certain naturalness that makes the rhythm of modern music seem artificial and limited. The spirit of the Chant seems tame and unattractive when compared to the music of the theatre and concert room, but in this very deficiency lie its power and sublimity. To compare these two styles of music is hardly fair to the one or to the other, for in any comparison there must be a standard. As there is absolutely nothing common in these two styles of music, there is no standard of comparison. Each is supreme in its own sphere, and therefore should be limited to its own sphere. When this is once recognized and understood, the student of music will be able to treat each style intelligently and fairly.

The Chant of the Church, then, offers a wide field for interesting study. By such study we shall acquire a deeper and more reasonable appreciation of the majesty of this treasure of antiquity. Anyone who will take the trouble of examining this treasure will be amply rewarded, for he will find there whole mines of melodic treasure whose existence he never suspected before. As far as pure melody is concerned, there is infinitely more richness and variety in the old eight modes than in the two modern ones. The modern ear fails to appreciate the beauties at first, for they are too new and strange for its limited and narrow education. But with study, the old melodies with their peculiar tonality and severe harmonies begin to exercise a fascination which is much more suitable to serve religious ends. " The collection of sacred chants is the fruit of a civilization which had its roots in the classic age, and which availed itself of the happiest inventions of human genius for the adornment of the Divine Truth of Christianity."

F. JOSEPH KELLY, MUS.D.

Summit, New Jersey.

COMMUNISM AND MYSTICISM.

Despite the horrible consequences which are the necessary outcome of communistic principles, Communism is more or less a menace to the nations in Europe and on other continents. People who suffer, who live under financial, economic and social pressure are looking for a leader and so are easily hypnotized by the loud voice and apparently brilliant promises of demagogues. Catholics, and non-Catholics who still believe in Christian principles, are right in forming a common front against any movement that, carried on, must lead to Communism and to destruction of the social order. We are far from condemning Capitalism in whatever form it may exist. There is some truth in Capitalism, as there is some truth even in Communism. But it cannot be denied that an unjustifiable accumulation of wealth without any profit for the forgotten classes helps to smooth the way for communistic ideas in those who possess a sense of justice.

The immortal statesman, Donozo Cortes, said in a letter which he addressed to the Queen-Mother, Marie-Christine of Spain, in November, 1851: " The Spanish nation is lost if extraordinary efforts be not soon made to hold up the stream which threatens to throw the wealthy classes into the abyss. . . . The poor people have lost their patience because the rich people have lost their love and charity."

Although economic questions are at the bottom of Communism, it would be wrong to think that this movement has nothing to do with religion, or that it implies only a tendency to abolish real or supposed abuses in the Christian and Catholic religion. Socialism is opposed to religion as " fire to water " (Bebel). But Socialism is only a special form of Communism. Both Communism and Socialism have their common " scientific basis " in the theories established by Karl Marx, who often spoke of himself as a Communist. What these fundamental theories are is clearly stated by Marx's intimate friend, Frederick Engels: " Two great discoveries ", says Engels, " the materialistic conception of history and the revealing of the secret of capitalistic production by means of surplus-value; these discoveries we owe to Marx." [1] The meaning of the " materialistic conception of history " is briefly this: There is nothing stable and immutable in the world except the constant law of perpetual change. All philosophical, political and religious ideas are subject to a permanent change and evolution, and the efficient cause of this change lies in economic conditions. " The economic structure of society ", says Engels, " always forms the real foundation, according to which the whole superstructure of ethical and political institutions as well as the religious, philosophical and other views of every historical period are ultimately to be explained." [2] Communism based upon this materialistic theory is essentially irreligious and even hostile to the Catholic religion for the obvious reason that true Christian religion appears to be a strong bulwark against Communism.

Catholics themselves do not always know the diamonds they hold in their hands, and the power to transform social conditions which lie hidden in their religious beliefs. Mysticism rightly understood and practised is not only a consolation and joy for the individual Catholic, it is not only a bright star illuminating the way of the poor, but it is also a powerful stimulus to all those who share in the spiritual goods of this life to help their brethren in need.

It will be sufficient for our purpose to take Mysticism in a broad sense, meaning an intimate union between the soul and God, without thinking of the mystical states properly so called.

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[1] *Die Entwicklung des Socialismus von der Utopie zur Wissenschaft*, p. 26. Cf. Cathrein-Gettelmann, Socialism p. 35.

[2] Duehring's *Umwaelzung der Wissenschaft*, p. 11.

1. Why is there so much misery in the world? The answer is that the people know and feel that they are made for a great destiny, but false education and teaching, untrue books and magazines, lead them astray. Neither material prosperity nor artificially increased culture and civilization can fill the abyss of a human soul and heart. Mysticism appears through the centuries as a natural reaction against the attempt to suppress the better elements in human nature with its longing for the highest good, for the spiritual and eternal and for true happiness. After bloody times, revolutions and great wars, new sects and superstitions appear everywhere as mushrooms after a rain, but at the same time such events lead many people to a deeper internal life, closer to God. Thus we are not surprised to find after the world war a strong revival of Mysticism in Italy, Spain, France, Germany, Belgium and in our English-speaking countries. Publications on Mysticism are almost numberless and prove that this movement is not a thing of the past.

Now if Mysticism is an intimate union of the soul with God, then it has something to do with religion, and false principles underlying a religious belief lead necessarily to a false interpretation of this union and to a pseudo-Mysticism. Those who have no idea of the supernatural are easily led to a pantheistic concept of Mysticism. E. Underhill, for instance, thinks that "We cannot honestly say that there is any wide difference between Brahma, Sufi, or Christian mystics at their best. They are far more like each other than they are like the average believer in their several creeds."[3] And W. James reached the conclusion: "I have now sketched . . . the general traits of the mystic range of consciousness. It is on the whole pantheistic and optimistic or at least the opposite of pessimistic."[4]

Unprejudiced philosophical reflexion discovers a union between God and all creatures, because God is in all things by His power, by His presence, and by his essence. We know by revelation, however, that for a human soul God intends a union far above this natural union, a union to which human nature could have no claims. This higher union shall be obtained through the communication of a life which is given in addition to the natural life and is called supernatural because it is above the order and exigency of created nature. Christ pointed out this life when he said: " I am come that they may have life and may have it more abundantly " (John 10: 10). He refers to the union which it produces by comparing Himself to a vine: " I am the vine; you are the branches. He that abideth in Me and I in him the same beareth much fruit; for without Me you can do nothing " (John 15: 5).

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[3] *The Essentials of Mysticism*, p. 4.

[4] *The Varieties of Religious Belief*, p. 422.

The vital principle which supernaturally unites the soul with God in a real, although accidental, manner is sanctifying grace. This union with God is essentially a union of love: " God is charity, and he that abideth in charity, abideth in God and God in him " (I John 4: 16).

2. A life of love in union with God does not lead to individualism and selfishness but implies social relations and social obligations. History proves that men and women who were outstanding in their love of God, were at the same time outstanding in their work for their fellowmen. This was true of Saint Francis of Assisi, of Saint Bernard of Clairvaux, of Saint Teresa of Avila and of Saint Ignatius. " True and perfect contemplation has that in itself which, while inflaming the heart with a divine fire, fills it at the same time with such an earnest zeal and strong desire of gaining other souls to God that they may love Him as well, that it willingly exchanges the repose of contemplation for the work of preaching."[5] This holds true for all other activities. " This commandment we have from God that he who loveth God, love also his brother " (John 4: 21). No one can be unjust to his neighbor without being unjust to God.

This truth is with all desirable clearness stated in the writings of the great Doctor of the Gentiles, Saint Paul who, especially in his letter to the Romans and his first letter to the Corinthians, develops the unmistakable teaching of Christ to this point. We do nothing but sum up this doctrine when we make the following statements: The supernatural life is first bestowed upon a human soul in Baptism, be it baptism of water, of blood or of desire. " Unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of heaven " (John 3: 5). In Baptism, the soul is stamped once and for ever with an indelible mark, and all validly baptized are united with Christ as branches with the vine, as members with the body. " Know you not that your bodies are the members of Christ? " " For in one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free " (I Cor. 6: 15 and 12: 13).

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[5] St. Bernard, Sermo 23 in Cant.

In the physical order we find everywhere mutual relation and coöperation. Why should it be otherwise in the supernatural order. Each one of us lives an individual life, is a personal being with his own responsibility, but our life with its whole activity belongs to all, as the functions of the different organs of a body belong to the whole body. " Now there are many members indeed, yet one body. And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you. . . . And if one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it. Now you are the body of Christ and members of member " (I Cor. 12: 20-27).

" I am my brother's keeper " is the inevitable conclusion from this doctrine. It is this obligation to help each other that makes us understand the procedure which shall take place in the last judgment, " Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. . . . Depart from me, ye cursed into everlasting fire." And why? " I was hungry, and you gave me to eat; I was thirsty and you gave me to drink. . . . Amen I say to you, as long as you did it (or did it not) to one of these my least brethren, you did it (or did it not) to me " (Mt. 25: 34-45).

It would seem that the face of the earth could be changed in a short time if we could succeed in bringing back to the minds of men this all-important and eternal truth. It would restore love and charity to the wealthy and patience to the poor. Msgr. de Ségur, collecting money for a Young Mens' Home, asked a rich lady for a contribution. " Impossible', she answered, " not this time. I had to spend 25,000 francs to buy cactuses for our winter garden." [6] The lady was a Christian, but she lacked the spirit of Christ. On the other hand, when Brother John Hoever, founder of the " Poor Brethren of St. Francis ", was buried in Aix la Chapelle, they wrote on his tombstone the words, quoting from Job: " I was an eye to the blind and a foot to the lame; I was the father of the poor and of orphans. From my infancy mercy grew up with me." Such a life was the logical result of a mind permeated with the spirit of the supernatural truth that we are bound to God and bound to each other in order to help and to serve each other.

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[6] R. Plus, *Christus in Unseren Bruedern* p. 85.

We Catholics know this truth, but we do not think of it. The great Bossuet stressed this point in his second Sermon on Pentecost: "Do we ever call to our minds the fact that we are members of one and the same body? Who of us has ever been sick with the sick? Who has suffered injustice with a defenseless man? Who of us has ever sympathized with the distress of the poor? When I think of all the misery that surrounds us, of the despair of so many families that became poor, I seem to hear loud cries everywhere, and we seldom look up, though these cries reach our ears." Christ's attitude toward the people, the sick, the poor, the little ones was different. "I have compassion on the multitudes", he said, and proved it by His actions. The more this spirit of Christ comes to dominate in this country of ours, the less chance of success will there be for communistic propaganda, and the social question will find a satisfactory solution.

3. The grand idea of Bishop Noll of Fort Wayne to erect a gigantic statue to Jesus Christ, "The Light of the World", has been received with enthusiasm all the country over. This monument will undoubtedly produce some good effects upon the American people. It may be that we could increase this influence by giving a mouthpiece to the statue of Christ. This might be done by establishing at each Catholic university and college a chair for a professor, well acquainted with theology and Scholastic philosophy, to explain to Catholics and to non-Catholics "The Light of the World", the dignity of a human person, the beauty of family life and the happiness of social life when seen in the supernatural light that Christ made shine in this world.

The foremost duty of these teachers would be to comment on the *Summa Theologica* of Saint Thomas. In the *Pars Secunda* of the *Summa* we find all the principles necessary for the development of the supernatural life from its first beginnings to its highest stages in mystical union with God. To prevent any danger of pantheism or of unbalanced Mysticism, Saint Thomas protected the contents of the *Pars Secunda* by solid philosophy and dogma, presented in *Pars Prima* and *Pars Tertia* of the *Summa.*

A course in Mysticism which bases both the science and the history of Mysticism on the experience of true mystics, would show a colorful picture of the supernatural life to Catholics and non-Catholics; it would make them understand more clearly what Christian life in general and perfect Christian life in particular is; it would lead the people to the sources of strength and encouragement in the practice of the corporal and spiritual works of mercy. All that would be to the benefit of society at large and to the defeat of Communism. Why should the beauty of the true Christian life and the possibility of its development be hidden from the eyes of people who have a right to know it? Why should we sit quietly and see a stone given to the hungry instead of bread?

HUGO HOEVER, O.CIST.

The University of Notre Dame.

"ALTER CHRISTUS".

To the Editor, THE ECCLESIASTICAL REVIEW.

I was very much interested in the Right Rev. Monsignor H. T. Henry's article in your November REVIEW. I went on a "treasure hunt", but failed to find the treasure. His December article again aroused my curiosity for a find and I enclose the result of my search. I presume I have met with some success. At least, the phrase "Christianus est alter Christus" can be traced back to 1611, if not to the time of St. Cyril and St. Gregory, to whom references are made in the following excerpt from the Venerable Luis de la Puente's treatise entitled *Tratado de la Perfeccion en Todos los Estados de la Vide del Cristiano por el Venerabile P. Luis de la Puente de la Compañía de Jesús. De la Perfeccion del Cristiano en General.* Tomo Primero.

The edition I have was published in Barcelona in 1873 by J. Subirana. The approbation for publication was given by Fray Cristóbal de Fonseca, May, 1611, at San Felipe de Madrid.

I have no earlier edition. Mine has the "Previa censura y aprobación de la autoridad eclesiástica." I quote the passage:

Tratado II del Bautismo—Capitulo II de la Vocacion del Cristiano, pp. 320 and 321.

"Acordaos, dice S. Ambrosio,[1] de la promesa que hicisteis, y nunca mas volvais a las pompas que renunciasteis: vestios de la vestidura purisima de Cristo, que se representa por la vestidura blanca que esponen en el Bautismo, y procurad, dice S. Cirilo, conservar siempre su blancura y pureza con tanta excelencia de perfeccion, que os parezcais al mismo Cristo. Dime, te ruego: ¿ qué es David vestido y armado como Jonatás, sino otro Jonatás ? ¿Y qué *es* el cristiano vestido y armado de las vestiduras y armas de Cristo, sino otro Cristo ? Esta, dice S. Gregorio Niseno,[2] es la perfecta forma del cristiano, que en la vida sea, ALTER CHRISTUS, otro Cristo, no por igualdad, sino por perfecta imitacion; " etc.

I have used above an underlining for "otro Cristo" to call attention to the phrase: the Christian *is another Christ.* I used capital letters for ALTER CHRISTUS, to indicate that in my copy "alter Christus" is printed in italics,—evidently also to call attention to the force of the phrase.

I have no way to verify the above reference, but I presume this will be an easy matter for the Monsignor.

I send the above "find" to you in the hope it will be of service.

In the above extract I do not know whether de la Puente quotes the exact words of the authors he mentions, but at least the phrase "Christianus est alter Christus" goes back to 1611. If they are not those of St. Cyril and St. Gregory, the words are those of de la Puente. They are an *a fortiori* reason for the "Sacerdos alter Christus" because of his Holy Orders.

J. B. KAMMERER, S.J.

Corozal, British Honduras.

I feel that I should add the following to the foregoing letter. It may help somewhat in the search for "Sacerdos alter Christus".

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[1] Lib. de Sacra. c. 2. et lib. de iis, quae mysteriis initiantur, c. 2. Catheches.

[2] Homilia de perfecta forma hominis christiani; Lucae 6, v. 40.

As I said, I cannot verify quotations from the Fathers, as I have not their precious volumes.

Archbishop Antonio María Claret y Clará, lately beatified, in his Colección de *Platicas Dominicales*—Tomo V (my edition was published in 1862), on page 260 (" Sobre la gracia del Bautismo "), quotes St. Augustine, In Joan. in Evang. tract. XXI as follows: "Admiramini, gaudete: *Christus facti sumus.*" Bl. Claret's talks or instructions or sermons, whatever you wish to call them, are very solid as well as beautiful in expression.

In *La Suma del Predicador*, por *P. Grenet*, llamado *D'Hauterive*, translated into Spanish by Dr. Francisco Navarro, published, Paris, Luis Vives, 1895, volume eleven, page 395, in a sermon " For the First Mass of a Priest," I have come across the following in the fourth point of the sermon (" Por última la dignidad del sacerdote es eminentísima por su superioridad a todas las dignidades existentes "):—" No es el sacerdote con relación a los demás hombres lo que el alma es con relación al cuerpo? . . . Puede existir una dignidad más alta que la que constituye a un mortal en hombre de Dios y vicarlo de su Cristo? que la que lo hace *otro Cristo*? No, sin duda."

These sermons were probably given long before 1895. Here clearly the author says: Their dignity makes other Christs of them. Therefore Sacerdos est alter Christus."

J. B. Kammerer, S.J.

Corozal, British Honduras.

Comment.

No doubt the readers of my two articles will be as delighted as I am with the two letters of Fr. Kammerer, S.J. His " treasure hunt " has been very notably successful in the two fields of *Christianus* and *Sacerdos*. My " comment " on his two letters will enable me to acknowledge here the kindness of other priests who have communicated the results of their own researches in both fields. For the sake of clearness, it is appropriate to consider first the *Christianus* and next the *Sacerdos*.

1. *Christianus*. (a) In the Review (January, 1937, p. 65) Fr. Laux quoted Origen, Methodius of Olympus, St. Augustine,

St. Macarius the Great, and added: "The only thing missing in these passages is the word 'other'." (b) Fr. Graf, S.V.D., wrote me in somewhat similar fashion: "Your two recent articles in THE ECCLESIASTICAL REVIEW interested me very much. I became very curious to know the origin of those two phrases, 'Sacerdos alter Christus' and 'Christianus alter Christus.' All my searching, however, was in vain. What I did find, I came upon in the preparation of my class in the Latin Fathers with our novices here [*sc.*, in the Holy Ghost Novitiate, East Troy, Wis.]. At present we are reading the Latin translation of St. Cyril's Mystagogical Catecheses, in the vii Fasciculus of the Florilegium Patristicum, published in Bonn. In the first paragraph of the iii Catechesis there is the following: 'In Christum baptizati et Christum induti aequales Filio Dei facti estis. Qui enim praedestinavit nos Deus in adoptionem filiorum, conformes effecit corpori glorioso Christi; aequales igitur Christi effecti *non immerito Christi adpellamini,* deque vobis dixit Deus: Nolite tangere christos meos. *Christi autem facti estis,* cum Spiritus Sancti antitypum accepistis, et omnia in vobis per imaginem facta sunt, quoniam Christi imagines estis.' It is true that neither expression is found in this passage in its verbal integrity. But the main idea of the 'Christianus alter Christus' is so strongly expressed that St. Cyril does not hesitate to call his neophytes 'Christi'. I sincerely wish that this may help your search." (c) In a long and interesting letter, Fr. Haskamp, of Haubstadt, Indiana, does not attempt to trace the formula, *Christianus alter Christus,* but expresses his great satisfaction that throughout his thirty-eight years of priestly life he has consistently dwelt in his sermons on the marvellous dignity of a Christian as another Christ, with results which he happily details. It seems to me pitiful that this formula should have been practically forgotten in the present quite general insistence on the "Sacerdos alter Christus" formula, and I hope to treat this special theme in a separate paper.

2. *Sacerdos.* In his second letter, Fr. Kammerer, S.J., devotes the last paragraph to "Sacerdos alter Christus". He "hits the nail on the head" in the expression *otro Christo,* adding that: "These sermons were probably given long before

1895. Here clearly the author says: Their dignity makes other Christs of them. Therefore *Sacerdos alter Christus*." My own earliest document treating of the *Sacerdos alter Christus* was noted already as the encyclical of Pope Pius X issued in 1903. Fr. Kammerer gives us a much earlier date of 1895, with the just probability that the original sermons translated into Spanish date far back of that year. In conversation with me, a noted Church historian said that he had come upon *Sacerdos alter Christus* in a Pastoral written by Bishop Portier of Mobile, Ala. I should be grateful if some priest of that diocese could find that Pastoral in the archives of the diocese, because we could then, perhaps, trace the expression back about a hundred years. The somewhat *obiter dictum* of the Church historian reminds me of two things. First, that the expression has been attributed to St. Laurence Justinian and even, in more than one place, to St. Bernard; and second, of another letter I received from Fr. Matthews, S.J., who had been searching merely for *alter Christus* (without specific relation either to *Christianus* or to *Sacerdos*) and had found it attributed to St. Gregory of Nyssa, whose indicated work Fr. Matthews read carefully without, however, coming upon *alter Christus* there. Until somebody specifies author and work pushing the date farther back, the " treasure hunt " prize goes to Fr. Kammerer.

H. T. HENRY.

The Catholic University of America.

INFORMAL MARRIAGES OF BAPTIZED NON-CATHOLICS.

Qu. John and Mary, both baptized Protestants, live together in a common-law union. They have exchanged matrimonial consent which is naturally sufficient, but without any formality other than the requirements of the civil law governing common-law marriages, in the state where they reside.

1. Is their union a valid marriage in the eyes of the Church?

2. If so, is it valid because they have fulfilled the requirements of the law of the State, governing common-law marriages?

3. Would their marriage be valid in the eyes of the Church, if the State did not recognize common-law marriages?

4. How would the Church view such a marriage, if only one of the parties had been baptized?

5. What would the status of such a marriage be if neither had been baptized?

Resp. At the outset it will be in place to remark that the following replies proceed on the supposition, which our inquirer too seems to have had in mind, that neither of the baptized parties to the above marriage had ever belonged to the Catholic Church or, if they did belong to it, they were members of an Oriental Catholic rite or they fall under the exception made in canon 1099 § 2 concerning those "ab acatholicis nati, etsi in Ecclesia catholica baptizati, qui ab infantili aetate in haeresi vel schismate aut infidelitate vel sine ulla religione adoleverunt." For, if either or both of the Protestant parties to the marriage (excluding the two classes mentioned above) had at any time belonged to the Catholic Church, they would be bound according to canon 1099 § 1 to observe the canonical form of marriage, even though they had previously apostatized from the Catholic Church. It is not with marriages of persons who are bound to observe the canonical form that the following replies are concerned. Our answers refer only to marriages that do not fall under the canonical form, as provided in canon 1099 § 2.

1. As the case is presented by our inquirer, the marriage between John and Mary, two baptized Protestants who never belonged to the Catholic Church, is valid in the eyes of the Church.

2. Their clandestine marriage is valid in the eyes of the Church, not because they have fulfilled the requirements of civil law concerning common-law marriages but because, being exempted from the canonical form and not being bound by any other prescribed form, they have entered into this union by a mutually exchanged matrimonial consent that is by the law of nature sufficient for a valid marriage.

(a) On the one hand, being baptized, they come under the jurisdiction of the Church, as is stated in a general manner in canon 87: "Baptismate homo constituitur in Ecclesia Christi persona cum omnibus christianorum iuribus et officiis," [1] and in particular as regards marriage in canon 1016: "Baptizatorum matrimonium regitur iure non solum divino sed etiam canonico . . ."

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[1] B. Ojetti, *Commentarium in Codicem Iuris Canonici, Liber I: canones praeliminares 87-107*, (Romae: Apud Aedes Universitatis Gregorianae, 1928), p. 7-11;

Since Baptism makes all receiving it members of the one true Church, they are bound by her laws unless and in so far as the Church has exempted them from some of her laws. Since marriage has been raised by Christ to the dignity of a sacrament, a marriage of baptized persons comes within her competence.[2] In particular baptized non-Catholics fall under the laws of the Church regarding impediments and other matters concerning the contract of marriage.[3] This subjection of baptized non-Catholics to the laws of the Church would extend also to the canonical form of marriage. However, canon 1099 § 2 exempts them from it when they marry non-Catholics.

(b) They are not, however, by the very fact of that exemption from the canonical form, subjected to the civil form of marriage. What is said on this point in the next answer applies with even greater force here. Still less would they be bound by the form of marriage obtaining in some heretical or schismatic sect: for the latter by its very nature lacks the jurisdiction necessary for enacting law.

Hence in the eyes of the Church two baptized non-Catholics can marry validly by an informal exchange of matrimonial consent.[4]

3. From the preceding it is readily seen that the informal marriage between two baptized non-Catholics is valid in the eyes

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Gommarus Michiels, *Normae Generales Juris Canonici,* (Lublin: Universitas Catholica, 1929), I, 286-290; *Principia Generalia De Personis In Ecclesia,* (Lublin: Universitas Catholica, 1932), p. 12-18.

[2] "Christus igitur, cum ad talem ac tantam excellentiam matrimonia renovavisset, totam ipsorum disciplinam Ecclesiae credidit et commendavit. Quae potestatem in coniugia christianorum omni cum tempore, tum loco exercuit, atque ita exercuit, ut illam propriam eius esse appareret, nec hominum concessu quaesitam, sed auctoris sui voluntate divinitus adeptam."—Leo XIII, ep. encycl. "*Arcanum*", 10 February, 1880, n. 9—*Fontes*, n. 580.

[3] P. Gasparri, *De Matrimonio,* (ed. nova, Typis Polyglottis Vaticanis, 1932), n. 257.

[4] John J. Nevin, "Valid Form of Non-Catholic Marriages," *The Australasian Catholic Record,* XII (1935), 65-67; L. Wouters, *De Forma Promissionis et Celebrationis Matrimonii,* (5. ed., Bussum: Paul Brand, 1919), p. 48; *The Examiner* (Bombay), 1929, p. 160, summarized in *Ius Pontificium,* IX (1929), 171-172; V. Jelicic, "Consultationes," n. VII, *Ius Pontificium,* XV (1935), 128.

of the Church, even if it is entered into in a state that does not recognize the validity of a common-law marriage. For, as they are baptized, they are not bound by the civil law so far as the form of marriage is concerned; neither has any regulation of an heretical or a schismatic sect any objective binding force in the eyes of the Church; and while *per se* they would fall under canon law, in reality canon 1099 § 2 exempts them from the canonical form. Hence they are not bound to any form whatsoever and can therefore validly contract marriage in any informal manner, provided they mutually exchange matrimonial consent that is valid *jure naturae*.

It may be objected that, whilst *a priori* civil law has no competence in this regard, nevertheless custom extending such a civil law concerning the form of marriage to baptized persons exempted from the canonical form, should be taken into consideration. We doubt, it, seeing that the Church is at all times very emphatic in maintaining her rights when they are encroached upon as a necessary consequence of an attack upon her teaching. Such is the case here. It is not merely the state but also heretical and schismatical sects that strive more and more to divest marriage of its sacramental character, and so far as concerns the celebration of marriage they seek to transfer to the state the exclusive right to obtain the formalities for a valid marriage. To maintain its authority in principle the Church, it seems, will not acknowledge the force of such a custom. It is true, this has not been explicitly asserted in any papal document that has come to the present writer's notice; implicitly, some point to that conclusion. In the celebrated *Declaratio Benedictina* there is not the slightest indication that the Sacred Congregation or Benedict XIV, before whom it held a special meeting for the purpose, considered the observance of the civil form of marriage necessary for the validity of a marriage contracted by a Catholic and a baptized non-Catholic or by two baptized non-Catholics, in Belgium. They merely declared that despite the non-observance of the canonical form such a marriage was valid provided no other canonical impediment was present.[5] Neither has the present writer found any author who recognizes the force of such a custom investing a civil form with an obligation upon baptized non-Catholics.[6] On the other hand, Gasparri, who is very emphatic in maintaining the competence of the civil power in matters concerning marriages of unbaptized non-Catholics, as will be seen in the last of these replies, does not admit any such competence when both parties are baptized non-Catholics. His silence in this regard is so conspicuous in contrast to the position he takes when he considers the marriages of non-baptized persons, that it amounts to a denial of any such competence when both parties to the marriage are baptized.

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[5] "Matrimonia in dictis Foederatis Belgii Provinciis inter Haereticos . . ., etiamsi forma a Tridentino praescripta non fuerit in iis celebrandis servata, dummodo aliud non obstiterit canonicum impedimentum, pro validis habenda esse."—S.C.C., declara-

4. Even if only one of the non-Catholic parties is baptized, their marriage without the formalities of civil law (whether they be the solemnities prescribed for a duly "solemnized" marriage or the requirements for a common-law marriage in states that recognize that kind, does not matter) will have to be considered as valid in the eyes of the Church. Since one of the parties is baptized, the marriage falls under the jurisdiction of the Church for the same reasons that a marriage between two baptized non-Catholics belongs before the forum of the Church.[7]

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tion "*Matrimonia*", 4 November, 1741, § 2—*Fontes,* n. 3527. Cf. also S. C. C. dubia super matrimoniis inter Catholicos, et Haereticos Cliviensis Ducatus, 15 June, 1793—*Thesaurus S. C. C.,* LXII, 127-159.

[6] Regarding the singular opinion of Böhm, see below under n. 4.

[7] John J. Carberry, *The Juridical Form of Marriage,* The Catholic University of America, Canon Law Studies, n. 84, (Washington, 1934), p. 128-129. The same opinion is preferred by L. Wouters, *De Forma Promissionis et Celebrationis Matrimonii,* (5 ed., Bussum: Paul Brand, 1919), p. 48-49. Cf. P. Gasparri, *De Matrimonio* (ed. nova, Vatican Press, 1932), n. 256, where that eminent canonist is indeed speaking of impediments in the strict sense (disparity of cult and age are the two he employs as examples); but the principles by which he distinguished different cases would undoubtedly have led him to the above conclusion if he had made the application to this case, which he nowhere actually did. This is all the more significant, since in this edition of his work he does not even take up this phase of the question he discussed in the third edition (1904), sections 306 and 1167. So, too. Julius de Becker, *De Sponsalibus et Matrimonio,* (2. ed., Louvain: F. and Rob. Ceuterick, 1903-1908), p. 44; (ed. nova, 1931), p. 25-26; Th. M. Vlaming, *Praelectiones Iuris Matrimonii,* (3. ed., Bussum: Paul Brand, 1919), n. 53, 195. Nevin, *loc cit.;* Cappello, *De Sacramentis,* (Turin: Marietti, 1923), III, n. 702.

A peculiar opinion is put forth by F. Böhm, "Protestantische Mischehen mit Heiden," (*Theologisch-Praktische Quartalschrift,* LXXXIX [1936], 136-141). From the desirability, not to say the need, that some authority control the form of marriage between a baptized non-Catholic and an unbaptized person, and excluding the state from this supervision over a marriage which a baptized person contracts, he would transfer that jurisdiction to the sect to which the baptized non-Catholic belongs: this he would authorize by a sort of prescription after the manner in which a civil government which was originally usurped becomes legitimate by acceptance on the part of the governed. He fails to see that power could be acquired by the sect only by a custom approved, albeit tacitly, by the Church.

Not a few authors take the opposite view and hold that if one of the non-Catholic parties is unbaptized, the state retains jurisdiction over the marriage, which will not be valid unless it conforms to the formalities prescribed in civil law, whether it be a formal or a common-law marriage.[8] Even if one admits the view that in a disparate marriage an absolute impediment, established by civil law which binds the unbaptized party, cannot be removed by an ecclesiastical dispensation, but only by the competent civil authority,[9] nevertheless it does not necessarily follow that, if the baptized party is exempt from the canonical form, the civil form which would oblige two unbaptized persons would have to be observed. On the one hand, the form of marriage is one for both parties, viz. that of the baptized party; while the Church exempts the baptized non-Catholic party, there is no evidence that she transfers the obligation of the form from her own forum to that of the state. On the other hand, under the supposition the marriage also as to the form comes *per se* under the jurisdiction of the Church to the exclusion of the state; that jurisdiction of the Church is not lost by the mere fact that the baptized non-Catholic is exempted from the canonical form; neither does the exemption extend the competence of the state.

From all this it would follow that for the validity of a marriage between a baptized non-Catholic and an unbaptized person no form whatsoever is obligatory: provided the parties who are not hindered by any diriment impediment mutually manifest a matrimonial consent which is valid in natural law, they marry validly, even if no prescribed form of ecclesiastical or of civil law is observed, also even if the requirements for a common-law marriage in a state recognizing that kind of marriage are not fulfilled.

5. To-day canonists are all but unanimous in teaching that marriages between two unbaptized persons are regulated both as to diriment and merely prohibitive impediments as also to form, by civil law.[10] Therefore unbaptized persons can marry

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[8] Thus Gasparri, *De Matrimonio,* (3 ed. Paris, 1904), n. 1157; cf. n. 306. In the 1932 edition of this work the author does not refer to this particular phase of the question.

[9] Cf. Gasparri, *De Matrimonio,* (1932 edition, n. 256), where he departed from the position he had taken on this point in his third (1904) edition, n. 306.

[10] Cf. Gasparri, *De Matrimonio,* (ed. 1932), n. 240-255, where he also quotes several decisions of the Holy Office and of the Congregation for the Propagation

only in the manner recognized by civil law. In states that do not recognize the validity of common-law marriages such a union between unbaptized persons will not be a valid marriage, even though the parties gave a matrimonial consent that by the law of nature would suffice for a valid marriage; such persons could marry validly only by a duly "solemnized" marriage.

The preceding conclusions may be at variance with civil law, but they represent deductions from Catholic teaching regarding marriage. And it is only under this aspect that they have been considered.

In the sphere of civil law these conclusions will not be recognized; neither will they be permitted to supplant its provisions. Accordingly it may be necessary in accordance with canon 1063 § 3 to have marriage legalized by compliance with the form prescribed in civil law, if the parties to a marriage (which is considered valid in the eyes of the Church but not in the eyes of the State) want to continue the union; or vice-versa, a divorce in civil law will be necessary, before the parties whom the Church considers free to marry may safely take that step.

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BLESSING BAPTISMAL WATER IN CHURCH WITHOUT FONT.

Qu. When there is no Baptismal font in a parish church, is it of obligation to bless Baptismal water on Holy Saturday or the Eve of Pentecost? If so, what formula of prayer is to be followed?

If there is no obligation to bless Baptismal water on Holy Saturday and the Eve of Pentecost in a parish church without a Baptismal font, must the Baptismal water be renewed before it is entirely used even though the remaining water is in good condition?

Resp. In a parish church which has no Baptismal font, the blessing of Baptismal water should be omitted on Holy Saturday and on the Vigil of Pentecost (S. R. C. 3271, 3272). See Wuest-Mullaney's *Matters Liturgical*, no. 608 (edition of 1934):

"In those churches and oratories in which there is no Baptismal font, it is not allowed to bless holy water on Holy Satur-

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of the Faith in support of his view. Vlaming, *Praelectiones Iuris Matrimonii*, n. 51; Julius de Becker, *De Matrimonio* (ed. nova, Louvain: F. Feuterick, 1931), p. 19-26.

day or the Vigil of Pentecost with the rite peculiar to these days, without the infusion of the Holy Oils; nor is it allowed to substitute the ordinary blessing of holy water between the Exultet and the Mass.

" If holy water is to be blessed, it should be blessed at another hour of the day and privately in the sacristy."

In a parish church where, for want of a Baptismal font, the pastor must omit on Holy Saturday and on the Vigil of Pentecost to bless Baptismal water with the rite peculiar to these days, he is not obliged to renew twice a year his supply of Baptismal water, but only when the supply has become foul or has evaporated or is exhausted.

Then he must bless and consecrate with holy oils a fresh supply of water, in making use of the formula given in the *Roman Ritual*, Tit. II, cap. 8, under the heading: " Benedictio fontis seu aquae Baptismalis extra pervigilium Pascha et Pentecostes, cum aqua consecrata non habetur."

As this formula is rather long, a much shorter one was granted by Paul III to the Missionaries of Peru and the Indies, and was extended to the United States at the petition of the First Plenary Council of Baltimore by Pope Pius VIII. It is to be found in the *Roman Ritual* (Appendix de Baptismo); and in the last three pages of the *Priest's New Ritual* compiled by the Rev. Paul Griffith.

As a rule, all parish churches properly so-called, i. e., having a resident pastor, should be provided with a Baptismal font. It is not necessary to erect a costly baptistery. It is enough to set up on the Gospel side of the church near the entrance, a basin of suitable structure and convenient height, i. e., about three feet four inches above the ground. " The basin itself should be made of hard unabsorbent stone or of metal. . . . It should have two compartments; the larger to hold the supply of Baptismal water; the smaller to catch the water which flows from the head of the person being baptized; for this should not mingle again with the water in the larger compartment. Accordingly, the smaller compartment should either be connected by a pipe with a sacrarium . . . , or at least be lined with a movable container, whereby it can be emptied into the sacrarium of the sacristy.

" There must also be a cover for the font, which should be locked when the font is not in use."

We have just quoted the very useful book of the Rev. Harold E. Collins, *The Church Edifice and Its Appointments*, pages 39 and 40.

LEAVING BLESSED SACRAMENT IN PYX OUTSIDE TABERNACLE.

Qu. Is it contrary to liturgical regulations to place the Eucharist in the small pyx of the sick-call burse during an early Mass and leave it on the altar outside the tabernacle during the following Masses?

SACERDOS.

Resp. The custom described by the inquirer violates the rubrics which prescribe keeping within the tabernacle, and never outside, any pyx or ciborium containing the Blessed Sacrament. See *Rituale Romanum*, Tit. IV. cap. I, No. 5: " Curare porro debet (parochus) ut particulae consecratae . . . perpetuo conserventur in pyxide ex solida decentique materia . . . in *tabernaculo inamovibili* in media parte altaris posito et clave obserato."

Moreover, as long as a pyx containing the Blessed Sacrament would be lying on the altar outside the tabernacle, priests saying Mass at this same altar should observe all the genuflexions and special ceremonies prescribed for the celebration of Mass before the Blessed Sacrament. These additional ceremonies would likely seem more troublesome to the celebrant than a mere interruption of a few seconds.

DEFINING PARISH BOUNDARIES.

Qu. In the June issue of the REVIEW, 1936, p. 633, there is an inquiry about " Missa pro populo ", and your answer seems to agree with the conclusion drawn by the Apostolic Delegate, that we all are pastors and therefore bound to the " Missa pro populo ". All that is necessary is: 1. resident pastor, 2. endowment, 3. boundaries.

The only boundaries the parishes in our diocese have are the ones made by the rule in our diocesan regulations—" families must belong to the nearest church ". By this *general* rule one may usually determine which families should belong to the parish. Is this enough to make it a canonical parish with boundaries? Our rural parishes are so situated that several roads lead to a church. For example, if certain families in this territory travel the *town* roads, which are fairly good in summer, but poor, though passable, in spring and in winter, then according to the above general rule they should belong to my parish. But, if these same families travel the *main* roads, then they should belong to a neighboring parish.

The answer I would like to receive in view of explanation given, is to the question: *Does the above general rule of our diocesan regulations constitute " canonical boundaries "?*

Resp. The question asked by the pastor concerns the convenience of parishioners rather than the canonical requirements of a parish. It is true that in the diocese where this parish is located the parochial boundaries are poorly indicated. Yet even in this case the boundaries stipulated are sufficient indication of the territory of the parish. " The nearest church " clearly refers to distance and by whatever road is provided. This may not at all be convenient for some of the parishioners owing to the poor condition of roads in winter and spring. Hence these parishioners could well be excused from attending the parish church, though this would not mean that they do not belong to the parish. American parishes are canonical parishes, and, by the determination of the Code of Canon Law, the pastors of these parishes are bound to offer " Missa pro populo ". The case proposed certainly fulfils the requirements of the Code. The boundaries of the parish might well be more specifically indicated, but the indication given is actually sufficient.

PRECEDENCE AMONG THE SAINTS.

Qu. Which is correct to say: St. Joseph is the greatest saint in Heaven next to the Blessed Virgin Mary, or St. Joseph ranks next to Mary and St. John the Baptist?

SUBSCRIBER.

Resp. The Church, in the Breviary and Missal, acknowledges a certain order of precedence among the Saints. In the *Litaniae Sanctorum*, St. John the Baptist is invoked after the Blessed Virgin and the Holy Angels, and before St. Joseph, likely on account of our Lord's words: " I say to you, amongst those that are born of women, there is not a greater prophet than John the Baptist " (Luke 7: 28). We may safely apply, even in this instance, the well-known principle: *Lex orandi, lex credendi.*

WHY IS "PATER NOSTER" SAID "SECRETO"?

Qu. I respectfully request you to answer the following inquiry in the pages of your valued REVIEW.

Why is the Pater Noster directed to be said secretly in many of the official prayers of the Church; e. g. marriage ceremony, funerals, etc.? It seems to be the only prayer that is directed to be said in this manner.

Resp. The rubric directing the Pater Noster to be said secretly, with the exception of the opening words and the concluding petition, is supposed to be a survival of the so-called *Disciplina Arcani.*

From earliest times the Pater Noster was part of the sacrificial celebration. St. Jerome dates this use of the Lord's Prayer to an ordinance of our Lord Himself. In Christian antiquity,[1] the Our Father was considered as exclusively the "prayer of the faithful," for only the baptized had the right to address God as their Father. The "traditio" and "redditio" of the Lord's Prayer and the Symbol was an important part in the old baptismal practice. In times of persecution, especially, the Lord's prayer was jealously guarded from the knowledge of all who were not fully instructed.

Confirmation of this theory is to be found in the fact that the one outstanding exception to the custom of saying the Lord's Prayer *secreto* in all public services is the Pater Noster in the holy sacrifice of the Mass. According to the ancient practice, catechumens and all unbaptized would have been excluded when the more solemn part of the service was about to begin.

SIGN OF CROSS AT PRAYERS AFTER MASS.

Qu. Is it proper to end Low Mass with the Sign of the Cross in English, after the prayers prescribed by Pope Leo XIII?

Resp. The Sign of the Cross is not required at the beginning or at the end of the prayers recited after Low Mass. On principle, when a priest recites a liturgical prayer, he should not add anything to its approved form. None of the official documents relating to the matter require the Sign of the Cross before or after the prayers. It is suggested that, where many priests say Mass in the same church, they should agree on a uniform practice.

[1] Adv. Pelag., l. 3, n. 15.

PRAYERS AFTER BENEDICTION.

Qu. Is it permitted to say at the end of Benediction, after the Divine Praises, the prayer: "May the Heart of Jesus in the Most Blessed Sacrament be praised, adored and loved, with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen"?

Resp. It is in virtue of a long and rather general custom, sanctioned by the Sacred Congregation of Rites (D. 3237, ad I), that it is lawful to recite the Divine Praises at the end of Benediction and before replacing the Blessed Sacrament in the tabernacle.

Nothing should be added then. But, *after the reposition of the Blessed Sacrament*, it is lawful to recite or sing any duly approved prayer or invocation (even in vernacular) to our Lord and His Sacred Heart, or to the Blessed Virgin or to the Saints.

The prayer "May the Heart of Jesus in the most Blessed Sacrament," etc., has been enriched with an indulgence of three hundred days, once a day. (See Raccolta, No. 220, p. 164.)

Ecclesiastical Library Table

RECENT THEOLOGY.

To the members of the Catholic Church the attitude of the "Anglo-Catholic Reunion Group" seems extremely inconsistent. Those who are actively affiliated with this group constitute a small proportion of the clergy and laity of the Anglican Church in England and of the Protestant Episcopal Church in America. Nevertheless, they claim to represent the correct doctrinal position of their denomination, and in promoting their cause they exhibit an indefatigable and indomitable zeal. They admit that their Church is in a state of schism—a schism into which they say, it was forced in the sixteenth century by persecution, not by the will of its members. They profess belief in all the teachings of the Catholic Church, including the doctrines of the Pope's universal primacy of jurisdiction and of his infallibility. But despite all this they remain outside the Catholic Church, striving for " a basis of reunion with the Holy See which will not be prejudicial to the facts of the sacramental life of the Anglican Communion ". In other words, while admitting the supreme authority and the infallible teaching power of the Pope, they will not accept as final and obligatory the declaration of Leo XIII stating that Anglican Orders are invalid.

A description of a meeting of Roman-minded Anglicans held recently in London is given in *The Tablet* for 24 October. The writer, a Catholic layman, narrates that the clergymen who spoke told the assembled group unhesitatingly: " We are in schism, and the sooner it is ended the better. . . . We are committed to the acceptance of the Holy Father as the divinely-appointed centre of Catholic unity. . . . If we seek reunion with Rome, we must have the Pope with his doctrine, for that and that only is Rome ". And every reference to the Pope was punctuated with applause.

An article on " The Psychological Conflict of the 'Roman' Anglican " by Leslie C. Brooks in the *Clergy Review* for November suggests as an explanation of the paradoxical mentality of these Anglicans and Episcopalians that " the illogical position held by these extreme Anglo-Catholics is to be regarded as pointing not so much to a defiant and obstinately heretical temper as to the consequences of a deep-seated psychological conflict ". Mr. Brooks regards the attitude of the clergymen of this group as the result of a fear that they may not really be priests. In order to suppress the fear and to escape from the thought of the harrowing consequences which the renunciation of the ministry to enter the Catholic Church would entail, the clergyman struggling with this distressing problem builds up a subjective justification for remaining where he is. As a practical conclusion Mr. Brooks calls for a sympathetic treatment of those placed in such a dilemma and recommends that some means be provided by Catholics for the support of converts from the Anglican ministry. He states that according to the Church Unity Octave Council there are now more than 1500 Anglican clergymen in favor of the Romeward movement in their Church.

Undoubtedly the solution essayed by Mr. Brooks is applicable in many cases; but it is equally certain that in many other cases the position taken by " Roman Anglo-Catholics " is to be attributed to theological rather than psychological reasons. The Rev. C. C. Martindale, S.J., discusses the matter in the *Clergy Review* for August in a sympathetic yet outspoken manner. He asserts that Anglicans, including Anglo-Catholics, not infrequently hold modernistic ideas about the very fundamentals of the Christian faith, such as the nature of God and the idea of revelation, the supernatural and authority in religion. The same view is taken by the Rev. F. Woodlock, S.J., writing in the *Civiltà Cattolica* for 5 December, under the heading " Il Popolo Inglese, il Modernismo e la Conversione dell'Inghilterra ". He adduces the doctrine of the Incarnation as the tenet which is most liable to be given a modernistic interpretation by Anglicans.

This latter would seem to be the better explanation of the position of most of the " Roman Anglo-Catholics ". While admitting, as far as words are concerned, the doctrines of the Catholic Church, their idea of the meaning of these doctrines is frequently very different from the truly Catholic concept. Hence, they are not so near to Catholicism as at first sight they may appear to be.

A letter in reply to the article of Mr. Brooks by the Rev. R. Langford-James, an Anglican clergyman who is actively engaged in fostering the Romeward movement, appears in the

Clergy Review for December. He emphasizes another theological difficulty experienced by many of the clerical members of the group—the repudiation of Anglican Orders by the Holy See. He says: " The really fundamental point to be noticed—and Mr. Brooks does not notice it—is that the judgment promulgated in the Bull *Apostolicae Curae* has never won our acceptance. It is not—*pace* some, but only some of your theologians—an infallible pronouncement. How could it be, for it is a question neither of faith nor morals? Accordingly, we need not accept it, and we do not. We recognize of course that for the time being, at any rate, it must be accepted as a disciplinary measure by your own theologians in their public writings. But we ourselves have a freer hand. We do not believe that the Anglican Communion is a mere fortuitous concourse of atoms; we believe on the contrary that the providence of God preserved us in the troubles of the sixteenth century as an entity still possessing valid Orders, and in consequence valid sacraments. It would be difficult to over-estimate the strength of this conviction among us. We believe that we have already so many proofs of the real workings of grace among us that it would be sheer blasphemy to deny them; and we are not at all impressed with the idea of grace given outside but not through the sacraments as applying to our case ".

Here apparently is one who is deterred from making his submission to Rome because of an intellectual conviction rather than because of a psychological conflict such as Mr. Brooks describes. Yet, the arguments presented by this sincere clergyman in defence of the validity of Anglican Orders are pathetically inadequate. He adduces as one proof the consciousness of receiving grace from the sacraments—a purely subjective argument of an essentially Protestant character. He says that the Pope could not pass an infallible judgment on the validity of Anglican Orders because it is a question neither of faith or morals. The underlying fallacy in this statement seems to be the confounding of " a question of faith or morals " with " a matter of revelation ". The subject of Anglican Orders is not indeed a matter of revelation and so it does not come under the direct teaching power of the Pope. But it is a matter intimately connected with the revealed doctrines concerning the essence of the sacramental rites, particularly of Holy Orders, and a matter on which the spiritual welfare of millions of persons depends. Now, over a matter of this kind—which pertains both to faith and to morals—the Pope possesses a teaching authority which, though indirect, is infallible.

That the declaration of Pope Leo XIII in 1896 to the effect that Anglican Orders are null and void was actually an infallible pronouncement is held by the majority of Catholic theologians, especially by those who have studied the question thoroughly—such as Father Sidney Smith, S.J. and Dr. E. C. Messenger—and it seems to be established by the words of Leo XIII himself in a letter to Cardinal Richard stating that he had made a definite decision which Catholics must accept with fullest obedience as irrevocable. A few Catholic scholars do indeed doubt the infallible character of the Bull *Apostolicae Curae*—for example, L. Marchal in the *Dictionnaire de Théologie Catholique*. At the same time, Dr. Marchal holds that the declaration is irreformable. Unquestionably, in looking for a change of attitude on the part of the Holy See toward their Orders, the Romeward Anglicans are hoping for the impossible.

An unfortunate phase of the situation is the fact that certain Catholic priests, unfamiliar with the doctrinal status of the Anglican Church, propose schemes of union which are utterly chimerical. Thus, the September, 1936, issue of *Reunion*, the official organ of the Anglican Confraternity of Reunion, contains the translation of a paper read several years ago by a Catholic priest at the Conversations of Malines. The paper is entitled " The Church of England United but not Absorbed ". The author—who is anonymous—suggests the possibility of a corporate reunion of the Anglican Church in a manner somewhat similar to that in which dissident Oriental churches return to Catholic unity. That is, after the Anglican Church had made its submission *en masse* to the Holy See, it would continue to retain its identity and a considerable measure of autonomy. The Archbishop of Canterbury, after acknowledging the supremacy of the Pope, would receive from him the pallium and patriarchal rights over the Church in England. The present Anglican bishops would become the Catholic bishops, and the present Catholic bishops would resign their sees. This " Catholicized " English Church would be exempt from the Code, having its own ecclesiastical legislation, as well as its own liturgy.

Of course, a reunion of this nature would be theoretically possible if the Anglican Church were merely in schism, its clergy and laity accepting all the doctrinal teachings of Catholicism, and only needed to acknowledge the sovereign jurisdiction of the Pope to make them full-fledged Catholics. But the truth is—and any Catholic priest who writes on these subjects should know it—that the Anglican Church both historically and doctrinally is a distinctively Protestant denomination. A minority of its members profess to believe the teachings of the Catholic Church, but many of them apparently understand these doctrines in a non-Catholic sense. The vast majority of the communicants of the Anglican and Episcopalian churches have neither the proximate dispositions to join the Catholic Church nor the desire to do so. Most of the Anglican bishops would not subscribe to such fundamental Catholic doctrines as the sevenfold number of the sacraments, the real presence, the sacrificial character of the Mass. The idea of making these men Catholics *en masse* and over-night, so to say, and then ousting the present Catholic bishops of England from their sees to establish these recent converts as the Catholic hierarchy, is thoroughly fantastic.

Every one conversant with actual conditions in the Anglican Church must agree with Father Martindale, who says: "To me the whole topic of corporate reunion seems hardly worth discussing".

In the meantime the *Eastern Churches Quarterly*, published by the Benedictines of St. Augustine's Abbey, Ramsgate, England, continues its praiseworthy efforts to bring the separated East nearer to Catholic unity. In the July and October issues of this periodical Dom Rath Russell replies to an article entitled "The Concept of a Sacrament in non-Augustinian Theology" by Father van der Mensbrugge, an Orthodox priest, which appears in *The Christian East* for September and December, 1935. The latter claims that the notion that a sacrament is endowed with inherent spiritual efficacy, so that it can be administered outside the pale of the true Church, was invented by St. Augustine, and is in opposition to the older ideas prevailing in both East and West, which subordinated the objective value of the sacramental rites to the relation which both minister and subject hold toward the Church. The aim of Father van der Mensbrugge is to substantiate by tradition the Orthodox doctrine of Economy, according to which the Church is the medium of all graces, so that outside the true Church (that is, the Orthodox Church) the sacraments cannot be validly conferred.

Dom Russell shows that the doctrine of the efficacy of the sacraments even when conferred outside the Church antedates St. Augustine, and indeed has come down from apostolic times. In the early centuries this doctrine was expressed in the custom of not repeating Baptism, Confirmation and Holy Orders, even when they had been conferred by heretical ministers. This practice was indeed rejected by the "Re-baptizers" of Africa and by some of the churches of Asia Minor; but the practice of non-repetition, more conformable to tradition, and constantly retained by the churches of Rome, Alexandria and Caesarea, eventually prevailed. St. Augustine taught the inherent efficacy of the sacraments more explicitly than it had been hitherto propounded; and he drew a clear distinction between the indelible character that is impressed on the soul whenever one of the three sacraments just mentioned is validly given, and the grace that is imparted only when the sacramental rite is related in some way to the Church. He also explained why the priest or bishop does not lose his power to administer the sacraments when separated from the Church—because by the character of Holy Orders he is consecrated the mandatory of Christ and of the Church. Evidently, St. Augustine did not introduce any new idea regarding the efficacy of the sacraments, but on the contrary defended and clarified the notion contained in primitive tradition.

In *The Russian Church*,[1] translated by O. Bennigsen from the original Russian of J. N. Danzas, we find a summary, yet quite complete, presentation of the main historical facts concerning the Orthodox Church of Russia and of the doctrinal tenets of Eastern Orthodoxy. In view of recent events in Russia it is consoling to learn that religion is deeply rooted in the hearts of the people of that country.

The rapid spread of Buchmanism—known sometimes as the Oxford Group Movement—makes appropriate an article on the doctrinal basis of this movement by the Rev. M. J. Browne in the *Irish Ecclesiastical Record* for December. The writer examines the teachings and the practices of this newly organized form of religion and passes a sane and scholarly judgment on its principles from the standpoint of Catholic theology. The promoters of this movement claim that it is not a distinct sect but merely an organized effort to aid the adherents of any denomination to be more fervent in the practice of their particular faith. Father Browne shows however that Buchmanism must be accounted by Catholics as an heretical sect, because it rejects—implicitly, at least—certain fundamental Catholic doctrines, especially that the Church is the one divinely established way of salvation, and that the sacraments are ordinary and necessary means of grace. Buchmanism is of the same type of heresy as the Montanists of the early centuries, the Albigenses and the Lollards of the middle ages, and the Quakers and Methodists of more recent times. Like them it summons its followers to return to the simple Christianity of the apostolic age, preaches the immediate guidance of the soul by the Holy Spirit, and underrates the importance of the sacraments. Therefore, Father Browne concludes, no Catholic may take part in an Oxford Group meeting, nor even be present merely as an onlooker.

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[1] London, Sheed and Ward, 1936.

The Rev. L. Hellin, S.J., contributes to *Gregorianum*, 1936, III, a synopsis of a treatise on Grace by Cardinal John de Lugo, as yet unedited, the manuscript of which is in the library of the University of Salamanca. The matter contained in this treatise was presented in a series of lectures delivered at the Roman College in 1625. Generally speaking, de Lugo agreed in questions on grace with the other Jesuit writers of that period. He favored Congruism, and taught that God absolutely predestines men to the performance of salutary acts by the aid of the *scientia media*. However, he differed from the majority of his contemporary religious brethren in holding that for the performance of every salutary act a person needs an intrinsic supernatural principle, which consists either in the infused habit of the particular virtue or in a created quality transiently supernaturalizing the intellect and the will.

La Prédétermination Restreinte by the Rev. J. Winandy, O.S.B., in the *Ephemerides Theologicae Lovanienses*, 1936, III, is an attempt to explain the freedom of the human will under the influence of the divine motion. The author maintains that ordinarily God moves the will of man toward beatitude *in communi* only, while the choice of the particular means by which this end is to be attained depends on the will itself as guided by the practical judgment. This influx of the divine omnipotence, he asserts, is a true physical *premotion*, though not a *predetermination*. However, he holds, at certain times God does actually predetermine the human will to select a particular means, without impairing its freedom. This He can do either directly, by acting immediately on the will itself, or indirectly, by endowing it with certain dispositions which will infallibly incline it to place a particular act under the direction of the practical judgment.

A different solution of the same problem is proposed by the Rev. J. Stufler, S.J., in *Gott der Erste Beweger aller Dinge*.[2] Father Stufler aims at presenting the teachings of St. Thomas rather than his own views. He holds that the Angelic Doctor teaches that the concurrence of God with the actions of His creatures is mediate rather than immediate. That is, He gives each creature its being, its powers and inclinations, but does not directly move it to act. In the case of the human will, God can be said to move it only in as far as He gives it the power to will and the inclination toward good, but not by acting on it through any immediate predetermination or premotion.

In the *Nouvelle Revue Théologique* for July-August, 1936 there is contained an excellent article by the Rev. E. Schiltz, C.I.C.M., on the Christology of St. Augustine. The author asserts that the Saint's teaching has the great merit of emphasizing the complete integrity of the human nature of Christ. In connexion with this same subject notice is due to " The Son of Man " by Father James, O.M.Cap., in the *Irish Ecclesiastical Record* for June, and to " The Gestures of our Lord " by H. Pepler in the *Clergy Review* for July, both of which articles present in a convincing and eloquent manner the doctrine that Christ was truly human in all respects, and like to us in all things, sin alone excepted—a doctrine which is unduly subordinated in the minds of some Catholics to the doctrine of our Lord's divinity.

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[2] Innsbruck, Rauch, 1936.

A rather unusual theory as to the direct cause of the death of our Saviour is proposed by Dr. R. W. Hynek in a work written in Bohemian, and translated into German by A. Kulhanek under the title *Der Martertod Christi im Lichte der Modernen Wissenschaft.*[3] According to this theory, Christ died of asphyxiation, induced by a muscular contraction similar to that which accompanies tetanus.

Die Stellung der Seligsten Jungfrau im Werke der Erlösung nach dem Heiligen Albertus Magnus[4] by J. Bergmann is an exposition of the doctrine of St. Albert on the coöperation of the Blessed Virgin in the work of man's redemption. The great Dominican doctor regarded Mary's part in the redemptive work of her Son as one of the important features of the economy of restoration decreed by divine providence. At times, however, in his exposition of this doctrine, the Saint is somewhat vague and inconsistent. Thus, in the *Commentarium in Sententias* he views Mary's consent to coöperate in the redemption, expressed by her *Fiat*, as a merely negative factor, whereas in the *Mariale* he presents her as positively meriting *de congruo* the divine maternity.

A fascicle on the teachings of the Dominican theologians of the thirteenth century concerning the manner of causality exercised by the sacraments (Rome, Angelicum, 1936) is edited by the Revs. H. Simonin, O.P., and G. Meersseman, O.P., who add comments to the various citations. They propose an interesting explanation of the apparent change of opinion found in the writings of St. Thomas, who in his earlier years proposed the sacraments as merely means of disposing the subjects to the reception of grace, while in later life he depicted them as true instrumental causes of grace. This change, the editors assert, was rather a modification of terminology than an alteration of theological view. For every instrument is in a certain sense a dispositive cause in that it disposes the subject by its own efficacy for the action of the principal cause. St. Thomas in his earlier years, out of deference to the great theological lights—especially Peter Lombard—adopted the terminology of the times and referred to the sacraments as dispositive causes, although even then he conceived them as real instruments of grace. Later he discarded the older terminology and explicitly designated the sacraments as instrumental causes of divine grace.

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[3] Tachau, Egerland, 1936.

[4] Freiburg, Herder, 1936.

Un Testo Inedito di Berengario di Tours e il Concilio Romano del 1079 [5] contains the entire text of an anonymous manuscript found in the library of Monte Cassino and now edited for the first time. The editor, Don Martino Matronola, argues in a convincing manner that the author was " the first of the sacramentarians ", Berengarius, and that the treatise was composed about the time of the Roman Council of 1079. Although the eucharistic doctrine proposed in this text is somewhat ambiguous, its emphasis on the idea of the sacrament as a sign seems to imply the denial of the real presence.

An interesting article, defending theologically the practice of eucharistic devotions outside the Mass, is " Mass and Benediction " by Abbot Vonier, O.S.B., in the *Clergy Review* for September. The author begins with the general principle that the Holy Eucharist is primarily a sacrifice which is destined to terminate in a banquet. Every host that is consecrated is intended eventually to become the spiritual food of some soul. In the rite by which our Lord instituted the Blessed Sacrament the banquet immediately followed the consecration; but in the course of the centuries the Church has interposed prayers between these two parts of the sacrifice. " Theoretically speaking, Mass might be hours longer than it is; prayers inserted between the elevation and the communion might be more numerous and much more varied than they are in any of the recognized liturgies; this would in no wise interfere with the oneness of the Mass. . . . The faithful (in the early Church) could be communicated in their own homes, at great distance from the altar where Mass had been said; still there never could be any doubt that there was an essential relationship between the communion of the faithful and the sacrifice offered up by the priest. It was always the sacrificial banquet, it could never be anything else."

From these premises the author deduces that the various eucharistic ceremonies which the Church has established or approved—such as reservation, benediction, processions—are essentially of the same nature as the prayers that occur in the canon of the Mass between the consecration and the communion. In all these devotions the sacred Host is ever the divine Remainder of the sacrifice, waiting to become the spiritual banquet of one of the faithful. Hence too, he argues, even when a person communicates outside of Mass his communion is linked to the sacrifice at which the sacred Host was consecrated.

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[5] Milan, Società Vita e Pensiero, 1936.

Abbot Vonier concludes by reminding priests that they should warn the faithful not to regard the Holy Eucharist merely as the presence of our Lord, but always to be mindful of Its sacrificial and sacramental aspects.

In the *Australasian Catholic Record* for July the Rev. Justin Simonds writes on " The Diocesan Priesthood ". He complains that the sacerdotal state is sometimes proposed as not being a state of perfection, and under this aspect is contrasted unfavorably with the religious state. Father Simonds argues that the priesthood is correctly designated as a state of perfection, for it is a participation of the episcopate which all authorities, including St. Thomas, classify as a state *perfectionis acquisitae*. He recommends emphasis on the idea of the priesthood as an organic whole with the office of the bishop, rather than on the individualistic idea of the priestly life, which is so frequently proposed. This idea of the priest's union with his bishop was brought out clearly in the early Church, when the priests frequently united with the bishop in the concelebration of the sacred mysteries. " This organic conception of the Catholic Hierarchy, in which the priesthood is considered as a subordinate participation in the pastoral functions of the bishop, seems to be more Catholic than the individualistic view of the priesthood which is so common. The priest should not be considered merely as an individual with the power of offering sacrifice and of validly administering the sacraments. By his ordination he participates in the apostolic powers and responsibilities of the bishop. . . . One who listens to the solemn words of the ordaining prelate cannot help realizing that he is receiving a priesthood which is a participation in that of his chief pastor, derived from his, subordinated to his, and to be exercised in dependence upon him ".

The Theory and Practice of Penance [6] is a symposium containing essays by eight clergymen of the Anglican Church. The writers have relied almost entirely on Catholic books of theology and canon law. In general they are correct, although they err at times, especially in their interpretation of positive law, as for example in regard to the power of a parish priest to delegate jurisdiction to hear confessions.

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[6] London, S.P.C.K., 1936.

Mr. Arnold Lunn has given us another of his interesting and sincerely Catholic works in *Within That City*.[7] It is to be regretted however that in the first chapter the author explains his own acceptance of Catholicism in a manner which would exclude it from being ranked as a true conversion to the Christian faith. He distinguishes two types of faith—one, " which is a gift supernaturally bestowed upon the understanding ", and the other, " which is nothing more than the assent of the intellect to a strong case ". This latter, he says, is all that he had when he entered the Catholic Church. " I accepted the claims of the Church not by faith but as the logical conclusion of a reasoned argument. My darkness was illumined by reason rather than by anything in the nature of an inner light ".

Of course, we all know that Mr. Lunn on his entrance into the Catholic Church accepted the doctrines of the Christian revelation as proposed by the Church with genuine supernatural faith, and that what he is really referring to in these passages is his keen and well-reasoned intellectual perception of the *motives of credibility*—which are only the *praeambula fidei.* However, in a work which will probably be for many persons a primer of Catholicism it is important that exactness of doctrine and precision of terminology be had in reference to the faith which is required of every one possessing the use of reason for entrance into the Catholic Church.

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[7] London, Sheed and Ward, 1936.

Book Reviews

THE PSYCHOLOGY OF ALBERT THE GREAT, COMPARED WITH THAT OF ST. THOMAS. A Dissertation. By G. C. Reilly, O.P. The Catholic University of America, Washington, D. C. 1934. Pp. x+93.

A study of the philosophy of Albert the Great and that of St. Thomas should result in a balanced view of reality, for the one complements the other. St. Albert stresses the scientific, while St. Thomas steers clear of scientific questions, to devote himself to speculation.

The preöccupation of St. Albert with scientific questions brings him very close to modern Scholastic philosophers. He did much to separate philosophy from theology and ground it firmly on the sciences. The modern Scholastic philosopher must show that his philosophy can account for the facts of Science. The modern Scholastic does well to turn to St. Albert who met so successfully the same problem.

Modern thinking has reduced philosophy to the theory of knowledge and psychology. Psychology has become experimental and physiological. It is interesting to note that St. Albert anticipated the problems and even the terminology of modern psychology. But unlike modern thinkers, St. Albert does not ignore the metaphysical basis of psychology, though his psychology is largely physiological.

The result of this comparative study shows a general agreement between St. Thomas and St. Albert in regard to doctrine. In their methods of attacking problems and in their arrangement of matter they differ widely, each following his own penchant. St. Thomas followed the Greek texts of Aristotle, St. Albert favored the Arabian.

The author has rendered a service to scholars who wish to study the psychology of St. Albert in its details. As his doctrine concerning psychology is not contained in one treatise, one may turn to this short work to find out where in Albert's one hundred and thirty-eight works, his psychological opinions may be found.

CHRISTIANITY AND THE RACE. By Johannes Pinsk. Translated by M. R. Bonacina. Essays in Order, New Series, No. 2. Sheed and Ward, New York City. 1936. Pp. xx+96.

There is something startling in the news items which come to us from recent self-sufficient states in Europe. We are shocked by the things that are said to be within the rights and powers of the State.

The facts reported remind us of records of earlier times—the days of conflict between the Church and the old Roman Empire. The stand of the Church has not changed of course since the days of Nero or Diocletian. The philosophy of law and obedience is still expressed in the words of the Divine Master: " To Caesar the things that are Caesar's, to God the things that belong to God." The logic of the totalitarian state also remains just as simple as the old heathen thought of the state supreme—man, the individual and social unit, belongs to the state, therefore, he owes complete and undivided allegiance. The thought of the higher order of subordination to God is lost in the mere externals and amusements of hero worship.

The aim of the author in these five *Essays in Order* is to meet the advocates of the all-sufficient state on their own ground. The thesis to be proved is this: The material, human element to be Christianized, that is, to be " renewed " and " reformed " within the limits of its own racial environment, may, and in fact does, retain much that is characteristic of the group—the Greek, the Goth, the Saxon, the Roman, and the Celt contributed and continue to contribute qualities of culture that are distinctly their own, in the structure of the Universal Church.

One point remains at issue, and, I think, unsolved from the working ground of the totalitarian state: granting the peculiar genius, valor, and efficiency of the group or nation that accepts the Faith, the same logic of the one living Faith accepts also the fact that these qualities are God's gift by way of nature and of grace. They are not gifts of the state. To God, therefore, is the tribute due of acknowledgment, private and public—in practice the free exercise of religion above and before the tribute which is due to the state.

THE SAINT OF THE WILDERNESS. Saint Isaac Jogues, S.J. By John J. Birch, Ph.D. Foreword by John J. Wynne, S.J. Benziger Brothers, New York City. 1936. Pp. xx+236.

There is something wholesome and fascinating in this simple and straightforward narrative of facts which make up the material frame of the life of Father Jogues, one of the most heroic and thrilling *lives* in the history of Christian missions. The author (who is not a Catholic) shows that he has a knowledge and command of the political interests and conflicts of the French and English and Dutch in their endeavors to control the regions which are now the state of New York, the home of the Five Nations, and the centers of New France at Montreal and Quebec. On this background of facts and history the life and career of Father Jogues are drawn in lines brief and clear, yet with a minuteness of detail in main points which holds the interest and the attention of the reader.

It has been said that the lives of the saints are God's gift to the world. They show what has been the action of grace on the minds and thoughts of men, and how these have worked out in practice. They have the force of living example and precedent. The reader will see, if he thinks at all, that the missionary spirit is not less marvelous, in work and results, now, or in the New France of the seventeenth century, than it was in the days described by Saint Luke in the Acts of the Apostles.

The Ambassador of Christ lives and works beyond the narrow limits of his own time and place. The message of Faith and Christian culture which Saint Columbanus, Saint Gall, Saint Boniface brought to the Franks and the Germans in the seventh century and the eighth, lives a thousand years later to take in the regions and the peoples of New France. The same message lives again in the records of the lives and the labor of men who brought the Faith to the new world—a new message of inspiration and higher hope to those who read and think.

WRESTLERS WITH CHRIST. By Karl Pfleger. Translated by E. I. Watkin. New York: Sheed and Ward. 1936. Pp. 297.

Biographies of religious experience are always interesting to priests. Even the most obvious contain matter that is valuable in work with converts and in the priest's contact with those outside the fold. *Wrestlers with Christ* is not a biography in the strict sense of the word: rather it is a study of the motives and souls of seven men based upon their writings and their external actions.

In this book the author, as he says, does not depict the life-history of exemplary Christians who pursue a straight course, calm and restful, but of men, poor and in peril, unsupported and unenlightened by the faith of the Church, and obliged to force their own way through the spiritual wreckage left by modern culture in order to come home to Christ. The seven men are Chesterton, the Adventurer of Orthodoxy; Péguy, the Good Sinner; Léon Bloy, the Pilgrim of the Absolute; Soloviev, the Prophet of Divine Humanity; Dostoievsky, the Man from the Underworld; Berdyaev, the Orthodox Gnostic, and André Gide, the Prodigal Son who came back to his Father's house and left it again. They are, Dr. Pfleger points out, bold, original spirits, often gifted with genius, who on the battlefield of their swarming thoughts and passions and amid the contemporary muddle of conflicting philosophies literally struggled with Christ. The important point about them, for the sake of which they are of value to other men, is that their agonizing struggle for and with Christ is precisely the positive overwhelming proof of Christ's living presence in every age.

The book is not one that can be lightly skimmed over. It will require careful and thoughtful reading. The priest-reader may not agree in a number of places with the author, but he will find the book stimulating and interesting. Priests who work with college men will find many helpful passages. The author's purpose is " to convey some notion of what a humane Christian culture, created by the intensive coöperation of Christians, might be." He has made a very commendable effort.

The physical make-up of the book leaves something to be desired. Paper and binding are of good quality, but the type, whilst it makes a good appearance, is hard on the eyes, especially in the page-long paragraphs with which the book abounds.

C'EST LE CHRIST QUI VIT EN MOI. By J. Grimal, S.M. Emmanuel Vitte, Lyons. 1936. Pp. 183.

Father Grimal, who is too well known to need introduction, states that the dogma of Christ living in us by virtue of the sacramental character, grace and the virtues, this dogma which is the well-spring of all Christian spirituality, went into partial eclipse during the Middle Ages. It was during this time, says Father Valentin Beton, O.F.M., that men began to force on the Gospel the mould of Greek thought, with the consequence that dogma was reduced to Aristotelian categories and forms, and that mental prayer, union with God, were transformed into a formal science, in which Plotinus, through the pseudo-Areopagite, rather than our Lord Jesus Christ became the head-master.

Under such able teachers as Monsignor Gay, Dom Marmion, Father Plus, Father Tanquerey, and still others, successful attempts have been made to make men think once more of grace not so much in the scholastic terms of accident, quality, habit, as in the Patristic terms of life, of Christ's life in us. Father Grimal is quick to admit that this work has been done well, and he compares himself, perhaps too modestly, to the gleaners who follow upon the reapers to gather up the stray ears that have been left lying on the fields.

The author's theme, Our Vital Incorporation into Christ Jesus, is simply a meditated development of Saint Paul's majestic doctrine in the Epistle to the Ephesians (1:1-12) and the Epistle to the Colossians (1:9-20) or more precisely still, Colossians (1:12-13).

This book first appeared in serial form in the *Cahiers Thomistes*, from January 1935 to February 1936. But long before that the author had lived his central theme in personal meditations and had shared it with others in numerous retreats. It comes to us therefore finally as a personal message, as a communication of soul to soul. While there is nothing distinctly new in this book, the subject itself is such that one might well say of it what St. Bernard said of the Blessed Virgin: *Nunquam satis.*

LA VOLONTE DE DIEU. By R. P. Vallée, O.P. Desclée de Brouwer. Paris. 1936. Pp. 240.

This book is made up of excerpts from Father Vallée's correspondence on spiritual matters, from letters of direction addressed to his penitents, collected and arranged by the Baroness Amélie de Pitteurs. Though it may matter relatively little, it is still regrettable that the Baroness did not take pains to explain to her readers something of the nature of this correspondence which goes to make up her little volume. From the book itself it does not become clear to whom the letters were originally addressed, whether to one person or to several. Some seem to have been written to men, others to women. Nor is there any way of knowing when or for what purpose they were composed.

The Baroness distributes these fragments according to the liturgical year, under such headings as Advent, Christmas, Lent, etc. In some cases the letters were written by Father Vallée himself for just these occasions, as their appropriateness to the particular season or feast is entirely evident. In other cases the excerpts might be placed as well on any other day or season or feast. What is given for Good Friday is taken from the Way of the Cross which Father Vallée preached to a religious community.

Father Vallée's deep spirituality and his qualifications for the work of guiding souls stand out on every page of the book. His writings prove beyond any doubt that he possessed a fine sense of proportion in what relates to the various elements of the spiritual life, that he distinguished neatly between what is essential to all and what must depend on the character, temperament, environment of the individual, and that he never allowed the persons for whom he wrote to mistake false for true devotion.

Father Vallée wrote in a vigorous style, always personal and striking. His French is a thing of beauty. That his spirituality was deeply influenced by the writings of Saint Catherine of Siena is brought out in a rather lengthy introduction by Baroness de Pitteurs. It may be well to add that the Baroness previously wrote a life of Father Vallée.

LA FIDELE HISTOIRE DE SAINT JEAN BOSCO. By Pierre Cras. Desclée de Brouwer: Paris. 1936. Pp. 345.

In this book M. Cras has done for Saint John Bosco what M. Ghéon has done for the sainted Curé of Ars and the Little Flower of Jesus. He has given us a lovely pen-picture of one of the most attractive saints in the Church's calendar. One senses immediately that he has made himself familiar with the places where this great man of God lived and worked, and that he has read the earlier biographies and the source-documents preserved in the archives of the Order. This thorough acquaintance with the Saint and his background has fired the author's enthusiasm to the point where he has fallen in love with his hero. Carried on by this ardent love, he makes the leading lines of Don Bosco's character and the special qualities which made him what he is known, remembered and revered.

The author studiously avoids even the appearance of erudition or minute scholarship. He appends no bibliography and gives no references. No special care is taken to mark the dates of his life and activities. These, the author no doubt realized, did not make the man, much less the saint. But he does give a splendid description of Saint John Bosco's life as a boy, of his struggles toward the priesthood, of his amazing life of devotion to poor, forgotten boys, of his relations with the great of this world, kings and popes, of his marvelous influence on men of every station in life.

The miraculous element, which sounds so strange a note in the several biographies which have appeared to date, here finds its proper place and seems to fit in perfectly with the rest of the picture. One who takes up the book is not likely to put it down until he has come to the last page. It is beautifully written, and never has a dull moment. A first-class English translation should be prepared without delay.

Priests who read this book will be charmed by the picture the author has drawn of the mother of Saint John Bosco. They will perhaps find here one of the keys to the secret of her son's holiness, and they will no doubt wonder why she herself has not yet been canonized. Boys who are looking forward to the priesthood and who are inclined at times to be discouraged by the difficulties they must face, will find in this Life of Don Bosco the inspiration they need to fight the good fight.

CHRISTIANITY IS CHRIST. By C. C. Martindale, S.J. Sheed and Ward, New York.

Perhaps Father Martindale, who is one of the great preachers and writers of our day, will receive no accolade because of this volume inasmuch as it is a reprint of five books published between 1927 and 1930; but the publisher deserves a special word of thanks for making available so much material in one volume. The first section develops the Kingship of Christ, the second shows the relation between His Kingdom and the world, the third discusses " the wounded world ", the fourth the creative words of Christ, and the last is a beautiful discussion, in five chapters, of " The Cup of Christ ".

Father Martindale commands a style that is dignified and clear and unlike many of his English contemporaries, he is able to use language comprehensible to the American reader. There is evident in this work an effort to condense much in a few words, and there is noteworthy omission of analogies which, though doing violence to logic, most American hearers demand in their preachers. The sermons on " The Light " and " The Life " will be found especially stimulating.

An interesting study in sacred eloquence can be made by comparing this volume with the published sermons of America's best known pulpit orator, Monsignor Fulton Sheen. Father Martindale's talks are intended of course to capture the attention of an English audience, while Monsignor Sheen in bringing the same verities to the attention of American audiences, uses a much different approach. Both men are masters of eloquence as well as of style, and both are doing an immeasurable amount of good in bringing to cultured and uncultured alike a deeper understanding of the truths of faith.

I. HISTOIRE EXACTE DES APPARITIONS DE NOTRE-DAME DE LOURDES A BERNADETTE. II. HISTOIRE EXACTE DE LA VIE INTERIEURE ET RELIGIEUSE DE SAINTE BERNADETTE. R. P. Petitot, O.P. Desclée, de Brouwer & Cie, 70 Rue des Saints Pères, Paris, VII. Vol. I, pp. 289; Vol. II, pp. 222.

These two volumes are the last two which R. P. Petitot wrote during the closing years of his life. Like his other works, they show a deep penetration into the inner life of things. His *Sainte Thérèse de Lisieux* had been a revelation. Since that time the author's methods, experiences and competence in spiritual analysis had developed and seem to have found their culmination in these two volumes.

The spiritual renaissance in France during the second part of the nineteenth century is due in great measure to the apparitions in Lourdes and to the first-class miracles which have not ceased to this very day. The first volume is an impartial story of the apparitions. Many books have appeared on the subject, but all seem to have been prompted by a certain motive. Pierre Lassere was a little prejudiced and at times is really unjust in his criticisms of certain of the government employees. Estrade's work is that of an eye-witness and historian worthy of faith, but, as it has been pointed out, his first edition contained many errors which the author was forced to correct in succeeding editions. Père Cros did not escape the fault of so many scholars in stressing minor details; besides, he defended unjustly some of the government's actions.

P. Petitot seems to have benefited by the mistakes of his predecessors. He presents the facts of the apparitions and interprets them.

Each apparition is studed from three different angles—Bernadette, the Soubirous family, and the attitude of the government. His impartial study brings out the importance of Lourdes, not only to Catholics but also to non-Catholics. It does more: it shows the victory of Mary on the world, as it singles her out as the powerful intermediary between the race and the Maker. This first volume should be of great interest to the historian as well as to ordinary Catholic laymen.

The second volume is at times far more interesting than the first, as the author gives us a keen picture of Bernadette's soul. She is presented to us as the interpreter of the Blessed Virgin to the race. Before her apparitions she was " très pauvre, faible de santé,—absolument ignorante et ne sachant même pas le français ". Obedient to her parents, extremely courageous, no one was ever able to influence her to wander from her duty. During the time of the apparitions she seems to have been given a special spiritual and intellectual strength: spiritual, although her soul had become very depressed, and that she had become the laughing-stock of the village, Bernadette carried on the task with which Mary had entrusted her; intellectual, although unable to read or to write French she was able to convince the local authorities that she was not a fake. R. P. Petitot analyzes in detail this strength and shows us conclusively that it was a special gift of a supernatural order.

No biographer of Bernadette has ever extolled and brought out her humility as it is done in this volume. She would go to the Grotto for an apparition, return home and begin her duties as a member of the household as though nothing had happened. When the ecclesiastical and governmental authorities would press various questions, she would reply: " Je ne puis pas vous expliquer toutes ces choses, je ne suis pas savante." Like the Little Flower, she was a little obstinate, so that Petitot exclaims: " Elle était opiniâtre autant que peut l'être une bretonne." However, upon entering the religious state, she made every effort to kill " le moi, moi humain ". Temptations to conceit beset her soul, but Mary tenderly watched over her as there always was some one to remind her that she was to be meek and humble, and that humility was the foundation of the religious life. Mary had called for " Penance! Penance! " Bernadette in her little ways answered the call. As a matter of fact her brief life was one of intense spiritual and physical agony which she gladly offered to obey the call from the Grotto. She always aimed to forget herself for others: she became a true oblation. During her entire life those who were in her surroundings made her life almost unbearable, but most resignedly she wrote: " Creatures were the instruments which Christ had placed at her disposal in order to become a true oblation."

We do not know which virtue to admire most in her life. By her humility she is a true religious, and by her constant resignation she shows herself deeply united to Christ.

JESUS DE NAZARETH. ROI DES JUIFS. Par. Th. Salvagniac. P. Lethielleux, éditeur, Paris. 1935. Pp. 532.

The object of the present work is to set forth the "royalty of the Saviour." The prophecies did indeed depict the Man of Sorrows, yet they also announced Christ the King. The prediction of suffering was accompanied with the theme of glory. The final cry on the Cross was a note of triumph, of victory. Hence throughout the private and public life of our Lord the author keeps this note of spiritual splendor and kingly majesty.

This is a devotional life of Christ in which the imagination is allowed free play in protraying scences that are not evident as Gospel facts, but which might well have occurred. An English version has already been given to us, and they who have seen it will perhaps note a similarity between this author and such writers as Faber. Sometimes the reader will feel that M. Salvagniac goes beyond the bounds of reality and that he wishes to depict the scenes after the manner of an artist. The editor states that the author has followed the latest researches and the opinions of the better exegetes and theologians. It would have been better to state that the author appeals to minds with a mystic tendency, since he represents, for instance, the Blessed Virgin as plunged in prayer at the moment of the Annunciation (p. 8), and the shepherds as desiring, it would seem, to offer the first fruits of their flock, but being restrained by the angels (p. 24), or the inhabitants of Nazareth not being able to resist the charms of the boy Christ (p. 73).

The language in the original is highly poetic and possesses a certain imaginative charm. The author seems to dwell in a world apart; his thoughts and reflexions are those of a spiritual world where all is fair. One looks in vain in this book for those realistic touches that are so apparent in another recent translation, Dr. William's *Life of Christ*. The latter work would seem to meet the needs of a far greater number of readers who seek for information. *Jésus de Nazareth* is for those who desire to meditate and to permit their imagination to roam among the world of angelic spirits and to view the life of Christ as the angels saw it.

LE CRUCIFIX DU POETE. Francis Jammes. P. Lethielleux, Paris. 1935. 94 pages.

Francis Jammes' prose in this *Crucifix du Poète* is as beautiful as that of any of his other prose works. As usual, he makes use of a powerful realistic vocabulary which conveys his meaning to all, and leaves no room for doubt on the part of the reader. " Croix, tu as perdu les feuilles, les fleurs et les fruits de l'arbre dont tu es sortie taillée de la main des bourreaux." This line alone conveys to the mind a world of thought, which even a child can grasp. Speaking of the neck of Christ he calls it " symbole de force, qui se dressait comme une tour d'ivoire, le voici maintenant qui retombe entraîné par la tête trop chargée de douleurs et d'épines '. This realism is found throughout the entire poem, for we may call it a poem, as one readily sees that the subject in itself is very poetic. The very language of the " Crucifix " is poetic. The poet makes use of certain words which seem to convey the meaning through the sound, a sort of onomatopoeia in prose, as this, " Je me penche, j'écoute cette parole de pardon, et il me semble que d'elle s'exhale tout ce qui fut le voeu pressant du Verbe dès le commencement, car elle est liée au salut et desarme le bras du Père."

This series of meditations is divided into three parts. *Crux* is what might be termed the first chapter. In it the poet considers a trite subject under a new light. He adds nothing new, yet he presents his *Crux* in such a beautiful manner that it becomes an inspiration to the reader. Francis Jammes then takes the *Corpus* of the crucifix. Speaking of the sufferings of that *Corpus*, he says, " O Rédempteur! S'il est un état du corps qui ne permette point la génuflexion, c'est bien celui que l'on vous a imposé sur cette croix." The poet ends his crucifix with a study of the Seven Words of Christ on the cross, and as a conclusion to the whole he has a " Prière finale devant le Crucifix ".

In this work of Catholic inspiration Jammes shows his deep faith in the Redemption of Christ. He makes one see the close union that can exist between the creature and the Creator. A deep subject treated in a simple manner, and in such a way that almost anyone can grasp its importance and find some inspiration for his own life.

Book Notes

For nearly fifteen years, Monsignor McNally acted as chaplain for two large orphanages in Philadelphia. Such was his success as a preacher for children, that he was frequently called upon by those in charge of other institutions to conduct retreats and give courses of sermons to the little ones. Part of the fruit of that experience is contained within the covers of *Doctrinal Sermons for Children.* (By the Right Rev. Thomas F. McNally. Philadelphia, Pa., Peter Reilly Co., Pp. 159.)

The doctrinal talks in this volume are concerned with the Apostles' Creed. The twelve chapters are subdivided into short instructions which are not beyond the child's capacity for attention. The language is simple, but not at all sirupy. There is a great deal of repetition, but this is necessary in such instructions, and the sermons are written as delivered.

The book can be recommended as a text to priests who are anxious to perfect themselves in the very difficult art of preaching to children. It can be recommended also to teachers of Christian doctrine in the grade schools, as supplementary reading.

The love of Mary is native to the Catholic heart. Sermons need not labor to instill this love, but rather to awaken it. Love is based on appreciation, but the only adequate appreciation is active. We have too often heard Mary's praises sung in the beautiful but abstract phrases of the ineffectual sermons which arouse our interest but not our imitation. We cannot imitate an abstraction.

In *Mary, Mother of Nations*, by the Rev. Edward J. McTague, we welcome a book which needs no defence in this regard. It is different. Here are all the usual truths about Mary, seen in the perspective of century-old devotion, be it the devotion of art in her honor which some have produced—she is the Madonna of the artist, the Notre Dame of the architect, the Sancta Maria of so many craftsmen—or the devotion of artlessness, the imitation of her virtues, which all can practise and which makes us her living images. God asked Mary's help in saving men, and ever since, men have asked her help in saving themselves. She is the Mother of Christ, the Mother of Christians, the Mother of Nations.

There are so few details in the Scriptural story of Mary's life as the Mother of Christ, that they must often be framed in fancy. There are, on the other hand, so many facts in the testimony of the ages to her life as the Mother of Christians, that it is difficult to be brief and yet say enough. The author has happily combined an intelligent fancy with a brevity which at once attracts and satisfies. The treatment is uniformly proportionate, practical, and adequately adorned with those very simple yet sufficiently subtle expressions in which true beauty lies.

Though a collection of "sermonettes" which any priest will find easily adaptable and, above all, *appropriate* for his own use in the pulpit, the present small book is really, taken as a whole, a life of Mary which everyone will find pleasant and profitable spiritual reading. (Peter Reilly Co., Philadelphia, Pp. 185.)

It is difficult to crowd even only forty-seven eventful years into ninety-eight pages. Short sketches of the truly great are, very often, not entirely satisfactory. In an effort to "sell" the subject to those who dislike (for various reasons) the appearance of large tomes, authors often summarize at the expense of things important, thereby frustrating the chief purpose of the book. In *The Soul of Elizabeth Seton* such is by no means the case. Here, a "Daughter of Charity" truly presents the soul of her spiritual Mother; and with great care and delicate spiritual taste, gives to us the loveliest flowers culled from the garden of "Mother Seton's Writings and Memoirs."

The little book should do much to foster devotion to America's foremost holy woman. Its perusal will enliven interest in Mother Seton, and will lead to the reading or the re-reading of one of the larger biographies of the valiant convert who succeeded in fulfilling the duties of home with those of the convent life.

The pictures add to the work. Especially interesting is the hitherto unpublished picture of Mother Seton's first convent, on the grounds of Old Saint Mary's Seminary, on Paca Street, Baltimore. The house still stands as a testimony of the loyalty and devotion of the Sulpician Fathers to the work of Mother Seton and the Daughters of Charity up to the time of their affiliation with France and the Vincentians. (New York: Benziger Brothers. Pp. 98.)

Job the Man Speaks with God is a spiritual work by the profound German Jesuit radio orator and is cast in the form of a dialogue between God and "Job the Man", who is not an individual person but the representative of all humanity. The method of presentation and the rapid flowing style are something new in a spiritual reflexion of this kind. The modern mind is not at peace: disappointments, heartaches and discouragements dissipate all order. Man is searching for happiness and, thinking that it can be found in pleasure, political ambition, wealth, etc., realizes that these things burst like a bubble at the touch of a finger. The participation of true happiness in this life can only be had in a heart that is attuned to the heart of Christ. This book gives an account of what Catholicism has to offer a modern mind—a realization that wisdom is found in the folly of the Cross. (By the Rev. Peter Lippert, S.J. Translated by George N. Shuster. Longmans, Green & Co., New York. Pp. viii-224.)

The new edition of Father Martindale's *What are Saints?* represents a series of radio talks given in England. The author's style is well known to American readers and this contribution must rank high among his other writings. Seventeen Saints are treated in such an informal way that the reader feels he is meeting them one by one. The fifteen minutes given to the broadcast of each of these saints are filled with novelty, color, humor and deep penetration of the characteristics that "make" a saint. (Sheed and Ward, New York. Pp. 157.)

On Calvary, Christ's redeeming Sacrifice united us to Him so closely that we form one body with Him. He is the Head and we are the members of His Mystical Body. In this sense we are identified with Christ.

For the religious, seeking greater perfection in the evangelical counsels, the reality of this incorporation with Christ has a special significance, because, "life for the religious resolves itself into living out *Christ-in-me.* Father Mahoney's *Branches of the Vine* provides the religious with a plan for realizing in his life the perfection of this corporate identify with Christ.

In a unique manner the author presents the parallels between Christ's life and that of the religious which reaches its perfection when the Religious has made Christ's life his own. Using Christ's own metaphor of the Vine and branches, he shows the development of the seed (the desire for this identity of life) in the soil of our vocation from the time of its planting, through the various stages of its taking root, its growth and its production of fruits, which are really the branches (religious) living in, by, and through the Vine, Christ.

The *Monthly Program* which the author offers as a plan of cultivating the spiritual life is a practical method of advancing in the knowledge, love and service of God. Each day of the month, a part of the program is linked both with a particular virtue and with the spirit of life peculiar to the individual order or congregation. (*Branches of the Vine* by Rev. F. J. Mahony, S.J. Milwaukee, Bruce Publishing Co., pp. x-157.)

Holy Hour for Priests, by the Most Rev. Francis C. Kelley, has been compiled from the writings of one who knows priests and who realizes their needs. Fitted by experience gained in his retreats to the clergy, he is competent to satisfy a need for devotion so vital in their lives. What he offers here has already been tested and found successful. It has been published, the preface tells, because it has been requested by many of the clergy who have profited by the Bishop's retreats. Although originally this *Holy Hour* was meant for public use, all priests will find it an incentive and a help for private devotion. Perhaps it is especially to be commended to those priests who cannot make the monthly day of recollection in common.

The unified plan and the varied exercises center about the priestly life. The prayers, which are well arranged and proportioned, aim to "stir up the grace that is in us by the imposition of hands". They recall the successive ordinations leading up to the priesthood; they remind the priest of the duties and privileges, the powers and the obligations of each one. In one hour the priest relives the thrill of offering himself again to God, and reconsecrating himself to his sacred functions. In prayers that are admirable for their simple sincerity and earnestness, the priest regrets his failures and reaffirms his resolutions. The hymns are well chosen and well placed in the plan. And all are inclosed within a delightful format, convenient in size. (Music for the Hymns arranged by the Right Rev. J. B. Dudek, K.C.H.S. New York: Benziger Brothers. Pp. 51.)

Not the least of the anxieties of the director of a parish dramatic society is to find a play that is constructive and wholesome and at the same time entertaining and attractive. The Catholic Dramatic Guild, with headquarters at Milwaukee, Wisconsin, is doing yeoman work in lightening the burden of the directors and endeavoring to publish the kind of plays that should interest Catholic parish groups. The Guild has recently published four new plays which deserve attention. The success of an amateur production depends upon so many factors that it is impossible to predict success for any play by reading the book. The plays mentioned below, however, all have merit, and will undoubtedly be successfully produced in various schools and parish halls.

A White Lie by Sister M. Jerome, O.S.B., (one act; eleven characters), is a simple, sentimental little thing that will appeal to girls in the upper grades and high school. There is nothing prententious about it, and it will be used principally for school assemblies.

The most famous of the Middle English morality plays, *Everyman* has been adapted for amateur performances by Dr. William M. Lamers. The play has been translated into rhymed couplets and tells how God sends Death to summon Everyman to come and give an account of his life. Everyman tries to get companionship for the dreaded journey and discovers how few real friends he has. If well acted, *Everyman* is bound to be a success, but it requires better than average ability on the part of the amateur actors. Directions are given for staging the play in medieval costume, classical robes and in modern dress. The cast (eighteen characters) may be mixed, or all male, or all female.

High-Priced Happiness, by Mabel Crouch, is a comedy-drama in three acts (characters, 4M., 4W.), using the one scene, an interior. The theme of the play is that the dollar is not the medium of exchange for acquiring happiness. This play should not prove difficult for amateurs with some experience. Some of the lines are a bit stilted, but they can be readily rectified.

The Master of Nazareth is a Passion play in four acts and one tableau, by the Rev. Mathias Heflin, for either an all female or a mixed cast. The first act shows Mary Magdalen as a scoffing unbeliever who resists the influence of our Divine Lord until the strength of His helping hand overcomes her stubbornness. The three following acts show Mary the penitent. The tableau takes the form of a pietà.

The Confraternity of Christian Doctrine presents *The Life of Christ, In Pantomime and Dramatization.* The book is published by the St. Anthony Guild Press, Paterson, N. J., and is particularly adapted for schools. The presentation is in the form of tableaux and readings. Settings and costumes are simple and inexpensive.

It is to be noted that the Catholic Dramatic Guild levies a royalty for the use of its more pretentious plays. This question of royalty is the bane of the amateur director. Very often it represents a goodly percentage of the net proceeds; sometimes its payment means a deficit, especially in small parishes. The purpose of the Catholic Dramatic Movement is to " help put Catholic Action on the Catholic stage." A twenty dollar royalty does not aid this laudable ambition. On the other hand, " the laborer is worthy of his hire ", and Catholic playwrights must be encouraged. This is a legitimate contention if the primary purpose of the Movement is to accumulate funds. To create a widespread demand for Catholic plays both playwrights and publishers must be willing to make sacrifices. After all, each time a play is produced means the sale of from six to twelve books, and while the demand may not be as great as for pamphlets on doctrinal subjects, a " free use " policy would undoubtedly increase the field of usefulness. We venture the opinion that the original author of

Everyman received no royalties. He undoubtedly did it for God's sake—what we call Catholic Action.

Reality and the Mind. Epistemology. By Celestine N. Bittle, O.M.Cap. (The Bruce Publishing Company, Milwaukee. 1936. Pp. x + 390.) Since the days of Descartes the problem of human knowledge has predominated philosophy. Various are the solutions offered to questions like: Is human knowledge valid? Can we know anything? Can our minds actually "contact reality"? Is there anything outside of ourselves that can be known, or must we with the Skeptics, doubt *ad infinitum?* These are some of the basic questions discussed in *Reality and the Mind.* Father Bittle could have called his book "The Problem of Knowledge," or, more formidably, "Epistemology". Instead he gives it the more interesting and less terrifying title *Reality and the Mind,* the two basic requisites of knowledge. The first part of the book investigates the possibility of valid knowledge. The second part, which treats the sources of knowledge, is divided into two sections: Experience and Intellection. The author has kept the promise given in his preface: "The language, so far as consistent with the matter under discussion is plain and simple." Reading this book is a pleasant way of bringing one's epistemological knowledge up to date. The only flaw, if flaw it is, is the undue length of the first three chapters. Still, it may be that the many repetitions in these chapters account for Fr. Bittle's clarity.

The chapters, "Development to Idealism" and "Return to Realism", are outstanding. These two chapters present a concise history of the problems of knowledge from Descartes to Bertrand Russell and A. N. Whitehead, also, a bird's-eye view of Aristotelian-Scholastic realism. Chapter thirteen is likewise outstanding; it gives a brief history of the problem of Universals from Plato to the present.

Father Bittle is a master at summarization and condensation. The opening paragraph of almost every chapter gives a résumé of what has gone before and a foretaste of what is to come. An excellent summary follows each chapter. More excellent still is the last paragraph of each chapter. Whether by design or not the last paragraph invariably contains the whole chapter in the proverbial nutshell. Take, for example, this portion of the last paragraph of chapter twelve which sums up the whole section on Experience:

> This concludes our investigation into the validity of our sense-perception. . . . First, it was imperative to expose the fallacy of idealism. Then, we had to establish the existence of extramental reality in our own body. Next, the existence of the extra-Ego world of material bodies had to be proved. Further, the pseudo-realism of representationism demanded refutation. Finally, we arrived at the age-old Aristotelian-Scholastic doctrine of presentative realism: a theory which should never have been abandoned for the excessive dualism of Descartes.

The highest praise that the reviewer can bestow on *Reality and the Mind* is the verdict of a seminarian (just out of philosophy) on reading the author's *Science of Correct Thinking:* "Throw away your logic notes and copy the summaries at the end of each chapter." The summaries of the various chapters of *Reality and the Mind* would indeed make an excellent notebook of Epistemology.

Remember (Thoughts on the End of Man, the Four Last Things, the Passion of Our Lord, Human Suffering, Humility and Patience; by the Reverend F. X. Lasance. Benziger Brothers, New York City) is intended "to be opened at sundown, in the morning, in the evening, at any leisure moment". It is a compilation of brief scriptural and pious passages which recall the last end of man, and it will be of special value to priests in the preparation of sermons. Father Lasance has not used a great number of authors to produce this book, but he has chosen with discretion, and the end result is deserving of unstinted praise.

The first section is devoted to quotations from various writers on the dignity of human nature, the second on the four last things, the third on the Passion and Death of Christ, the fourth on human suffering, and the last on humility and patience. An excellent index greatly adds to the availability of the material for preachers. It is a book that might also be placed with spiritual profit in the hands of those laity who like to snatch a busy moment from the toil of the day to recall the things of eternity.

The third edition of Father Condamin's commentary on Jeremias *Le Livre de Jérémie*, is in the main a reprint of the first edition of 1920. The preface has been somewhat enlarged to include some of the outstanding works published in later years, principally Noetscher 1934. In the Introduction we also find ten further additional notes on p. 364. Otherwise there are very few changes even as to the pagination, so that one who has an earlier edition need not feel that the third also is necessary.

On the internal merits of the work of Father Condamin, we all agree that it is carefully written and of a high grade of scholarship; owing to the constant reference to contemporary events the treatment is intensely interesting and alive. The author makes systematic use of his theory on the strophic arrangement in Hebrew poetry; in this respect it may be interesting to note that Father Condamin has given a defence of that theory in his *Poèmes de la Bible* (1934). We regret, however, that more use should not have been made of the recent work of Noetscher and we hope that a fourth edition, thoroughly brought up to date, will make the work absolutely indispensable.

As it is, it is a credit to Catholic scholarship and it should be on the shelves of every Scripture library.

Ecclesiae Psalmi Paenitentiales, by Richard Arconada, S.J., deals with the text of the Seven Penitential Psalms, viz: 6, 31, 37, 50, 101, 129, 142. The author wants to test our Latin official text by means of other recensions, in order to improve it. The author is not a defender of the *Hebraica veritas* at all times; in fact, he is rather inclined the other way, but not to the point of claiming that no correction should be made from the Hebrew. In the case of each Psalm he has a section of the "Retinendae Lectiones" and also a section of "Emendandae Lectiones". His choice is rather judicious at least from his point of view.

Father Arconada's study is not merely theoretical, but it has a very practical bearing; he wants the text of the breviary actually changed in places, but he also advocates the retention of many readings which in a more theoretical study might be replaced by others. He gives the following rules: We should change readings that make no sense or give a sense which is evidently wrong, but we should not interfere with our present Latin when it is merely a question of elegant diction, or euphony or even such hebraisms as have been naturalized in Latin. He is in favor of an immediate revision and does not want to wait for the publication of the Benedictine edition the principles of which are entirely different, aiming as it does at giving us the exact text of St. Jerome, right or wrong.

This study is merely a model for the work that should be done for the rest of the Psalter, and the author invites coöperation along the lines that he himself follows in the Penitential Psalms. At the end of the study he gives the corrected text he proposes for these Psalms with explanatory notes. The author has succeeded in avoiding two dangers, one of too radical textual amendations, and the other of undue conservatism in passages that are evidently corrupt.

We hope that the author himself will find time to go over the entire Psalter. Every priest will be thankful for having such a clear text, and this in turn will contribute to make the recitation of the Breviary easier and more devotional.

The Catholic Philosophy of History (Papers of the American Catholic Historical Association), edited by Peter Guilday, is a volume that should appeal to every priest who is seriously interested in history; for here we have not merely a description of historical events as such, but, what is more important, a succinct summing up of all historical facts from a philosophical viewpoint, an explanation of the "why" of history. The papers published here were delivered at the 1933 meeting of the Association. Bishop Shrembs discusses "The Philosophy of History" as a general topic. Father Felix Fellner, O.S.B., analyzes the *Two Cities* of Otto of Freising. Father Moorhouse Millar, S.J., writes on "Aquinas and the Missing Link in the Philosophy of History". "Dante's Philosophy of History" is discussed by Gerald G. Walsh, S.J., Patrick J. Barry writes on "Bossuet's 'Discourse in Universal History' ", while Paul C. Perotta, O.P., contributes a splendid paper on "Giambattista Vico: Philosopher-Historian". The last paper on "Christian Thought and Economic Policy" is by Dr. Constantine McGuire. It would be well if this volume could be placed in public libraries where it would exert some influence upon non-Catholics. (P. J. Kenedy & Sons, New York, 1936; pp. xvi + 270.)

The Catholic Church on the Kentucky Frontier (1785-1812) is a doctoral dissertation by Sister Mary Ramona Mattingly (The Catholic University of America, Washington, D. C.; pp viii + 235), but, unlike so many dissertations, it makes interesting reading, and will, we feel sure, take its place alongside the works of Webb, O'Daniel, Sister Columba Fox, and others. The work begins with the formation of the Catholic Colonization League in Maryland in 1785 and ends with the founding in 1812 of the two religious communities—the Sisters of Loretto and the Sisters of Charity of Nazareth. The outstanding merit of the dissertation is the excellent use made of unpublished archival material. The work is well done and reflects credit not only upon Sister Ramona but also upon Msgr. Guilday under whose direction the dissertation was written.

To Darwin personal annihilation was an *intolerable thought*. Tennyson grew crimson with excitement when he said: "If immortality be not true, then no God but a mocking fiend creates us . . . I'd sink my head tonight in a chloroformed handerchief and have done with it all." Still, Tennyson, though he grow as red as he may, lacks certain philosophical proof in support of immortality. The only rigid *proof* of the doctrine of immortality is from Revelation.

Sofia Vanni Rovighi, in an excellent historical study, examines the doctrine of immortality as presented by the Franciscan teachers of the thirteenth century. (*L'Immortalità dell'Anima nei Maestri Francescani del Secolo XIII*. Società Editrice "Vita e Pensiero", Milan. 1936. Pp. 385.)

The result of this painstaking analysis is that the Franciscans made definite contributions to the formulation of the moral and teleological arguments supporting the doctrine of immortality. Bonaventure and his followers, especially Olivi and Mediavilla, tie up the idea of immortality with that of Providence. Their thought coincides to some extent with that of a modern non-Scholastic philosopher who said: "A world that moulds souls so painfully only to break them up again would seem irrational."

Scotus does not believe so strongly as the other Franciscans in the proofs of immortality from reason. Only theological arguments satisfy him. He suspects that his confrères carry their theology over into philosophy.

An addition, in the form of an appendix (pp. 241-378) of excerpts from the unpublished writings of six Franciscan philosophers of the thirteenth century, will delight medievalists.

The biography entitled *Eve Lavalière,* by Father L. McReavy, is of necessity a romance, as the life of Eve is such. The sub-title of the book, "A Modern Magdalen," gives us the key to the story. Her life, singular as it was, contains a lesson for any of us. It was like a long pilgrimage wherein she gathered fruits—a strange journey, meandering unintelligibly, so it seemed to her at the time—from the thrilling enthusiasm of the days of conversion, throughout years of physical and moral depression, of darkness and gloom, of frustrated religious aspirations and in the end a lonely corner of the Vosges.

Her early life was a tragedy—steeped in it—she acted almost in every instance simply and naturally in the ordinary manner of one who follows instinct. After her conversion, having realized the meaning of Catholicism, she set out to put it in practice. In order to do so she undertook a steep, stony, thorny path. She went through a physical and mental Gethsemane. But her religion was not based on romanticism, as she could never have submitted herself to all the humiliations she received because of her belief in the doctrine of Christ; it was not sentimental, as she never knew of these beautiful spiritual elations. On the contrary, she was acquainted only with spiritual dryness, but her strong will united itself to that of her Maker and never ceased saying: "Fiat voluntas tua". This little book of 191 pages is simply but gracefully written. With the material that he had on hand the writer did a creditable piece of work and gives to his reader a pretty recital of the happenings of a life unusual in its heights and its depths, and beautiful in its culmination.

La Destinée is the title of a rather bulky little volume containing a series of lectures given by the R. P. Félix, S.J., at Notre Dame, Paris. They are sermons preached in the form of retreat. He follows the Exercises of Saint Ignatius very closely. First he begins with the general, and gradually comes down to the particular. His first question is "What is the end of man?" It is the end *in omnibus respice finem.* He makes no attempt to show that this problem is of vital importance in the life of the individual. However, he points out that that which characterizes this present generation is: "Oublier pratiquement la Destinée suprême ou la fin dernière, c'est un mal assurément, un grand mal déjà; mais le mal le plus profond, c'est de nier audacieusement la Destinée elle-même." According to him destiny is a positive term, it is where life completes itself, and where perfection can be and is found. These lectures would be beneficial to Catholics, but have a special appeal for any one who believes in a supernatural being, in a Providence, and in freedom of the will.

The manner is extremely philosophical, yet the author is so clear that at no time is there any doubt as to the meaning he wishes to convey. As the reading progresses, one becomes aware of the influence of the author. For instance, he shows conclusively that everything which is in God, everything which is in man proves the ultimate end of man. He shows that "Destinée est hors la terre et le temps." Man is a "viator," his life is a perpetual separation, a continual exile, a ceaseless agitation which ends at death. If one is willing to admit that life is only a voyage, he assures his readers, then the intellectual, the spiritual and the individual's life of action will be completely changed for the better. In the last lecture he shows that the soul through its faculties proves that God alone is its ultimate end. With his intelligence, man seeks "le vrai;" with his imagination, "le beau;" with his will power, "le bien;" with his heart, "l'amour;" with his senses "la jouissance." Indeed, this is a book which should be found in the hands of all young university students, as it gives good substantial food for the soul. Preachers would find in it some ennobling thoughts. (Pierre Téqui, Paris. 1933. Pp. 334.)

The land of the Dragon, China, as pictured in *The Dragon at Close Range,* is a beautiful land, inhabited by a most lovable human being, the Chinaman. If we have the conception that the Chinese is a peculiar individual, one that is beyond our understanding, it will be worth our while to glance through these pages. The articles give the reader some first-hand information on the missions. The aim of the Rt. Rev. William McGrath is not to present statistics, or a sociological study, or a philosophical problem. No, he merely wishes to acquaint his readers with conditions as they prevail in China and he does so by relating his own experiences. In the second part of the volume, other missionaries have contributed their bits. This makes the book doubly interesting because it gives a varied view. A book of this kind should be found in many homes, as it would teach the value of the faith given to us at Baptism. It should be welcomed by parents whose children labor in the missionary field. It should be found in our Catholic high-school libraries, where it might foster vocations for the mission field. (St. Francis Seminary, Scarboro Bluffs, Ontario, Canada.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE PRIESTHOOD IN A CHANGING WORLD. By the Reverend John A. O'Brien, Ph.D., LL.D. Preface by the Most Reverend Francis C. Kelley, D.D. Introduction by the Very Reverend Charles J. Callan, O.P., S.T.M. P. J. Kenedy & Sons, New York City. 1936. Pp. xx-314. Price, $2.75 *net.*

GRACE AND THE SACRAMENTS. By the Reverend Clement Crock. Joseph F. Wagner, Inc., New York City. 1936. Pp. x-293.

THE HOLY SACRIFICE OF THE MASS. By the Reverend Martin J. Scott, S.J. P. J. Kenedy & Sons, New York City. Pp. xiv-176. Price, 35c. postpaid.

TALES OF THE BLESSED SACRAMENT. By the Reverend Desmond Murray, O.P. B. Herder Book Company, St. Louis, Mo. 1936. Pp. 121. Price, $1.00.

PRAYER IN FAITH. Thoughts for Liturgical Seasons and Feasts. By the Reverend Mother Janet Erskine Stuart. With Foreword by the Right Reverend W. F. Brown, Bishop of Pella. Vol. I. From Advent to Pentecost. Pp. ix-138. Vol. II. From Pentecost to Advent. Pp. ix-151. Longmans, Green & Co., New York City. 1936. Price, $1.40 *each.*

PENAL LEGISLATION IN THE NEW CODE OF CANON LAW. By the Reverend H. A. Ayrinhac, S.S., D.D. Revised by the Reverend P. J. Lydon, D.D. Benziger Bros., New York City. 1936. Pp. xviii-339. Price, $3.75 *net.*

GOD AND THE SUPERNATURAL. A Catholic Statement of the Christian Faith. Abridged Edition by the Reverend M. C. D'Arcy, S.J., the Reverend Fr. Cuthbert, O.S.F.C., Christopher Dawson, the Reverend C. C. Martindale, S.J. and E. I. Watkin. Longmans, Green & Co., New York City. 1936. Pp. x-252. Price, $2.50.

IT'S ALL SO BEAUTIFUL. By the Reverend Daniel A. Lord, S.J. The Queen's Work, St. Louis, Mo. 1936. Pp. 41. Price, 10c.

LA CONSCIENCE RELIGIEUSE. Essai Systématique suivi d'illustrations. Par M .T. L. Penido. Pierre Téqui, Paris. 1936. Pp. vi-245. Prix, 20fr.

ACTES DE S. S. PIE XI. Allocutions, Actes de Dicastères, etc. Encycliques, Motu proprio, Brefs. Texte latin et traduction française. Tome VII (Annee 1931.) Maison de la Bonne Presse, Paris, France. Prix, 10 fr.

CELLE QUE TOUT LE MONDE AIME. Sainte Thérèse de l'Enfant Jésus. Par Jacques Christophe. Maison de la Bonne Presse, Paris. 1936. Pp. 12-212. Prix, 6 fr.

DAS HEIL DER VÖLKER. Von Hermann Franke. Mit einem Gelitwort von Professor Dr. Karl Adam. Verlag Ferdinand Schöningh, Paderborn. 1937. Pp. 160.

PANIS PARVULORUM. Ein Erstkommunionunterricht auf biblischer Grundlage. Von Klemens Stehle. B. Herder Book Co., St. Louis, Mo. 1936. Pp. xiv-97. Price, $1.00.

PHILOSOPHICAL.

THIS CREATURE MAN. By James Francis Barrett. The Bruce Publishing Co., Milwaukee, Wisconsin. 1936. Pp. xvi-364. Price, $2.50.

FACTS ABOUT COMMUNISM. By the Reverend Edward Lodge Curran, Ph.D. International Catholic Truth Society, Brooklyn, N. Y. 1936. Pp. 158. Price, 25c. plus postage.

ATHEISM DOESN'T MAKE SENSE. By the Reverend Daniel A. Lord, S.J. The Queen's Work, St. Louis, Mo. 1936. Pp. 41. Price, 10c.

WHAT BIRTH CONTROL IS DOING TO THE UNITED STATES. By the Reverend Daniel A. Lord, S.J. The Queen's Work, St. Louis, Mo. 1936. Pp. 41. Price, 10c.

HISTORICAL.

THE QUEBEC ACT. A Primary Cause of the American Revolution. By the Reverend Charles H. Metzger, S.J. The United States Catholic Historical Society, New York City. 1936. Pp. x-223.

IT IS HAPPENING HERE. By J. F. N. Our Sunday Visitor, Huntington, Indiana. 1936. Pp. 68. Price, 25c.

CHURCH HISTORY. For the Use of Secondary Schools. By the Reverend Sidney A. Raemers, Ed.M., Ph.D. B. Herder Book Co., St. Louis, Mo. 1936. Pp. 564. Price, $2.25.

MADAME ELISABETH DE FRANCE. Par Yvonne de la Vergne. Pierre Téqui, Paris, France. 1936. Pp. 369. Prix, 12 fr.

MISCELLANEOUS.

TWO OLD FRENCH POEMS ON SAINT THIBAUT. Edited with Introduction, Notes and Glossary by Raymond Thompson Hill, Associate Professor of French in Yale University. Yale University Press, New Haven, Conn. 1936. Pp. vi-182. Price, $2.50.

THE PAROCHIAL HYMNAL. A Select Collection of Approved English and Latin Hymns including a Mass and Requiem for Congregational Use and Children's Choir. Compiled and arranged by the Reverend Carlo Rossini. J. Fischer & Brother, New York City. 1936. Pp. 266. Price, $2.50.

FOLLETOS EN ESPAÑOL. Num. 1. *Restriccion de la Natalidad.* Por Bertrand L. Conway, C.S.P. Num. 2. *El Hogar, Baluarte de Una Nacion.* Por el Cardenal Jaime Gibbons. Precio: 1. ejemplar 6 cts. en sellos, el ciento $4.20. Pedidos al traductor: Rdo. Prof. Augustine Lopez, M.A., Seminario de San Carlos, San Ignacio num. 1., Habana, Cuba.

THE FRANCISCAN ALMANAC, 1937. Published by St. Anthony's Guild, Franciscan Monastery, Paterson, N. J. Pp. 556. Price, 50c. postpaid.

PAMPHLETS FROM THE CATHOLIC TRUTH SOCIETY, LONDON.

Devotions for the Holy Hour. By the Reverend H. Davis, S.J. Pp. 47. *Let's Talk About It.* By Berita Frederick. Pp. 32. *The Pope on the Spanish Terror.* Pp. 20. *The Youngest Shepherd.* By D. M. Anderson. Pp. 28. *Bishop Bonner and Anglican Orders.* By the Reverend E. C. Messenger, Ph.D. Pp. 19. *The Crib of the Nativity.* By the Rev. Sir John O'Connell. Pp. 42. *A Mandarin Jesuit.* By the Reverend P. J. Venturi, S.J. Pp. 30. *Why Should I go to Mass?* By the Reverend J. J. Bevan. Pp. 30. *Lesson Leaflets.* Junior Series, Nos. 1-8. The Catholic Truth Society, London, England. 1936. Price, Twopence each.